The Sunday School Times

Christmas Number

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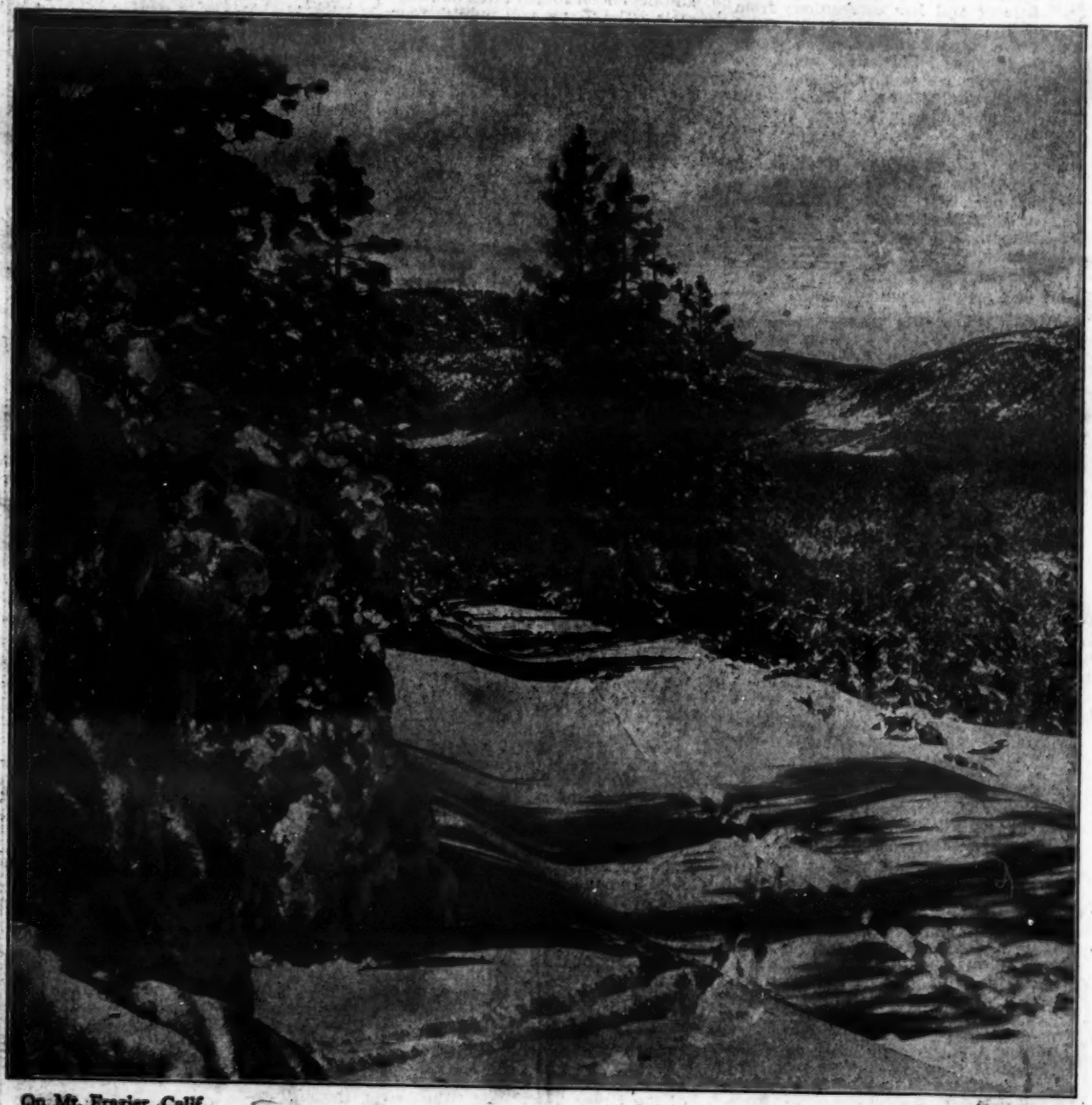

On Mt. Frazier, Calif.

Photograph by Ansel Adams

SPECIAL FEATURES for 1946

Witnessing for Christ in German Concentration Camps

Since 1922 Miss Ruth Salwey has been secretary of the "One By One" Band in France. In May, 1940, she and her mother and father and a friend were taken prisoners by the Germans. But the terrible years that followed could not quench the light of the Gospel, or prevent Miss Salwey and her companions from telling many others of the Good News. Again and again the "Daily Light" was miraculously applicable to their circumstances and gave comfort and strength. Miss Salwey tells of their experiences in a series of three articles, giving many incidents showing how lives were transformed. One young woman in a hospital said to her, "I want to tell you that I only knew Christ as a figure of history before I came here, but I know Him now as a Saviour!"

From Two Army Chaplains

Lieut.-Col. James A. Bryant has been a chaplain in the Army for nine years, and was right on the fighting front in Europe for two years. He landed on the coast of Normandy on D-Day and stood by the men of his division in some of their worst battles. His greatest desire was to see men accept the Lord Jesus Christ as their Saviour. He will tell of "Answers to Prayer in a Combat Zone," "Conversions in the Siegfried Line," and other thrilling experiences on the battle front.

Captain Donald J. MacKay, former pastor of the Philpott Tabernacle at Hamilton, Ont., has served as a chaplain through the present war, and was with the forces in England for twenty-one months. He is writing a series of four articles for the TIMES on "The Sky Pilot Says It," "The Faith of G. I. Joe," "When Johnny Comes Marching Home Again," and "Anglo-American Christian Fellowship."

News from Palestine

Dr. Thomas A. Lambie, veteran medical missionary to Ethiopia and beloved conference speaker, has joined the Independent Board for Presbyterian Foreign Missions, and, with Mrs. Lambie, expects soon to go to Palestine to establish a new work in Bible lands. As he outlined their plan in the TIMES for September 15, their work will have four branches: evangelistic, medical, a social meeting place for young men, and a rest home for missionaries from all over the Near East. Dr. Lambie will keep TIMES readers informed of the growth of the new work, and will also give up-to-date news of the latest developments in Bible lands, which are the focus of geographical interest for all who believe the prophetic Scriptures.

The Unproved Theory of Evolution

A powerful opponent of the theory of evolution is Douglas Dewar, B.A., F.Z.S., now retired from the British Indian Civil Service. He is the author of more than a dozen books and papers on Indian birds and animals. The TIMES will publish four articles by Mr. Dewar on "Some Recent Literature Concerning Evolution," in which he gives convincing answers to the evolutionsts' arguments.

Archaeological Side Lights

Dr. Joseph P. Free, Associate Professor of Archaeology at Wheaton College, and Archaeological Editor of THE SUNDAY SCHOOL TIMES, is writing interesting side lights from the field of archaeology on the Sunday school lessons for the first quarter of 1946. This series of lessons, entitled "A Nation in the Making," covers the early history of Israel. Dr. Free's brief articles will provide Sunday school teachers with corroborative evidence of the accuracy of Scripture from excavations in Bible lands.

Biographical Sketches of Famous Christians

You have heard of John Knox, George Mueller, George Whitefield, Jonathan Edwards, and Adoniram Judson. But perhaps your knowledge of them is like that of so many Christians, rather hazy and indefinite. Delavan L. Pierson, editor for many years of the former *Missionary Review of the World*, will write for the TIMES a series of biographical sketches of outstanding Christian missionaries and preachers. These will include those already named, and also Sir George Williams, founder of the Y.M.C.A.; Robert McCheyne, Thomas Chalmers, Christmas Evans, and John G. Paton. They will be inspiring pen pictures of men who, like Caleb, "wholly followed the Lord," and who "shall shine as the brightness of the firmament; and . . . as the stars for ever and ever."

How We Got Our Bible

H. Framer Smith, Ph.D., Th.D., D.D., whose "Hints from the Hebrew" on the third quarter's lessons proved so acceptable to TIMES readers, will write a series of articles on the transmission of the text of the Bible, including one on the English translations or versions. These will tell of "The Romance of the Hebrew Text," "The Romance of the Greek Text," and "The Romance of the English Versions." This is a subject of perennial interest, and of special value to all Christian parents and Sunday school teachers as they teach the Bible to the young folks under their care. Dr. Smith is well known as a minister, writer, and Bible conference teacher, and has spent many years digging into the original meaning of the Scriptures in Hebrew and Greek.

More From Dr. Arthur I. Brown

TIMES readers are still asking for Dr. Arthur I. Brown's "Answering a High School Girl's Questions on Evolution," published originally in the TIMES June 3 and 10, 1944, and reprinted in pamphlet form. Again in 1945 the TIMES published a series of ten of his articles, taking up various aspects of the evolutionary theory, and showing how unfounded are many of its statements. Dr. Brown's articles on this important subject will be continued next year, and once a month he will answer questions and present arguments that will strengthen the faith of young folks in the scientific accuracy of the Word of God.

The Story of the Keswick Movement

To many thousands of Christian people one of the loveliest spots on earth is Keswick, England. The little town lies on the shore of beautiful Derwentwater, with Skiddaw and other mountains rising around it. In that exquisite setting the Keswick conferences have been held for more than sixty years. One great tent was enough for a long time to accommodate the crowds, but in recent years another had to be added to seat the audiences of from 3,000 to 5,000. There God's Spirit has spoken to multitudes of Christians, and they in turn have gone out over the whole world to preach the Gospel with new power and lead other men and women into the life of faith. And many other "Keswick" conferences have sprung up in the United States, Canada, and other countries, and have become centers of God's miracle-working power. Dr. Herbert Lockyer, well-known speaker and writer, has written the story of this great movement, entitled, "Keswick: Its Place and Power," which will appear in several installments in the TIMES.

Harkness' Golden Text Choruses

Because of the paper shortage during the war, the TIMES had to stop publishing the popular Golden Text Choruses by Robert Harkness. But these will be resumed in 1946. Once a month there will be a musical setting by Mr. Harkness for the Golden Text of the Sunday school lesson.

The Sunday School Times

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A Christmas Wish

By Joseph Taylor Britan

ONCE more the Christmas bells proclaim
Hosannas to our Saviour's name.
Once more we hear the angels' song,
Though "peace on earth" has tarried long.

What though some nations rage and roar
And cast their blight on many a shore?
One day the noise of guns shall cease
And every land shall know His peace.

For Christ, who came as Prophet-Priest
That men from sin might be released,
Shall come again as conquering King
And peace to all the world shall bring.

May Christ, who longing waits the day
When He shall rule in glorious sway,
Grant you His present peace to know
And shield your heart from every woe!

The Glory of Christmas

At the heart of Christmas is the Incarnation. God broke through earth's darkness in the person of His Son, who is still the Light of the world. The Christmas season is darkened for some by certain troubling thoughts. There is no certainty as to the day of the month on which He was born; perhaps paganism has put its mark on the commemoration of His birthday; doubtless mere tradition has had its influence on the celebration; and commercialism beclouds the brightness of the annual festivities. But we who know the Saviour need not dwell on such things. Rather let us think again of the everlasting glory that began to shine in a new way over this sin-burdened world when He came to Bethlehem. There are few hearts so hard that they do not feel the softening influence that pervades Christendom in the last two weeks of December. As the widening rings spread over the calm surface of a lake when a stone is dropped into it, so the effect of His coming went far and wide through the world. And the simile is perhaps not too farfetched, for He was "the stone which the builders rejected," He is the Rock on which the Church is founded, and, as "the stone . . . cut out of the mountain without hands," of Nebuchadnezzar's vision, so He will come again to dethrone the rulers of earth and establish His own righteous Kingdom. We, of all people, at this season should have a deep, contagious joy, springing up from the grace of God in our hearts. What transcendent blessings have all those who know the Saviour: the knowledge of sins forgiven; His abiding presence within to give strength, comfort, and joy along the way; the assurance of an eternal Home, without tears, partings, pain, or sorrow, and in the presence of God; and the Blessed Hope of His personal return to earth. Are these not enough to set one singing? And they all spring from the Manger, the Cross, and the Empty Tomb. Certainly the world is in trouble. So it was when He came the first time. Let us, by His grace, rise above the cynicism, the fear, and the doubt of the world, and exclaim, from full hearts, "Thanks be unto God for his unspeakable gift!"

The Golden Text of the Bible

By J. E. Harris

THE gift that makes Christmas, the gift of God's Son to a lost world, is the glorious theme of the golden text of the Bible: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Bible's golden text declares *the love of God*. It is God who meets us at the opening of this verse. Not God in His creative power; not God in His infinite wisdom; but God in His amazing love. "God so loved . . ." God, then, is more than force or energy, more than life principle, more than nature. Since God loves, He must be a personal Being. Force and energy, principle and nature are impersonal and cannot be said to love. As the supreme Lover, God is a person in whom we can confide, and with whom we may have fellowship.

"God so loved *the world* . . ." Here is the breadth and the power of God's love. It is broad enough to take in the whole of humanity. It is powerful enough to rise superior to the ugly, hateful things about man that would repel any love but God's. God does not love one race or one nation, or some favored individuals to the exclusion of others. He loves the world. Yes, those people you and I never could love of ourselves; the depraved, the cruel, the treacherous, the degraded; God loves them even while He hates their sin. The people we call "foreigners," the people we have lately been fighting, God's love takes in all of them.

Red, and yellow, black and white,
All are precious in His sight.

For God loves the world. In spite of all that would repel a lesser love, there is not a single human being outside the breadth and power of His love.

And for proof of that love we are told God so loved the world that He gave

Comfort for Dark Days

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

His only begotten Son for that world's salvation; gave Him, as the verse and the context show, to a sacrificial death to redeem a sinning, perishing race.

You can always measure love by what it is willing to endure and suffer for those to whom that love is directed. Behold then the love of God, how immeasurable it is, when the Father gave the Son even to Gethsemane and to Calvary since there was no other way to redeem the world. It is supremely in all He was willing to give and to suffer for man's salvation that we have the proof of God's love. God gave His Son for even His bitterest foes among men.

Thinking upon this a woman said: "I cannot understand such love. I have two children, and I wouldn't give one of them for the best friend I have in the world, yet God gave His Son for His worst enemies. I cannot understand it." No, we cannot understand it, but we can believe it, we can rejoice in it, and we can yield ourselves to that love. We can pray:

O Love that wilt not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

Yet in this verse, so bright with the love of God, stands a word of darkest import, a word that is eloquent of *the doom of sin*. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish* . . ." There's the word. Believing in Christ men escape perishing. Failing to believe, then, must mean that sinning man will perish.

God's love is not like old Eli's weak amiability that put no check on the wickedness of his sons. He spoke truly who said there is a stern line in the face of God. That line comes in view in this word "perish" in the Bible's golden text. That text begins by presenting us with God in the greatness of His love, but it goes on to point out the greatest calamity that can befall anyone, the possibility of perishing. It implies that were man left to go on in sin, had God not intervened by sending Christ; or, if, though Christ be come, men turn from Him, men pass Him by, it is inevitable that such should perish.

We see this in our present life. Without Christ men do perish here and now. The corruption of evil works itself out in men's lives to their destruction. The papers told some months ago of the suicide of a notable film star all because of sin. We have all seen people whose lives have gone to pieces because of the wrong they chose in place of choosing Christ. Here and now it is evident for men and for nations that without Christ we perish.

But not here only, but hereafter, according to the Bible, men perish without Christ. God's Book warns us to flee from the wrath to come. Our Lord Jesus Himself is the One who had the most to say in warning men of a future wrath of God they should strive to avoid. And here is our text, insisting that through sin men will perish unless they betake themselves to Christ, who alone can stay the destructive power of sin.

Perish is a dark word, but drop it out from our text and there is no meaning left. It is because through sin men must perish that God in love sent Christ to avert that doom. The existence of a Gospel of salvation through Christ is proof that such a Gospel is needed, that apart from Christ men perish. Unless the peril into which sin has brought men is very real and menacing, where were the need for a Saviour? Apart from Christ man's sin dooms him to perish. But because of Christ, thank God, none need perish, "for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

"Whosoever believeth in him should not perish, but have everlasting life." God's love has opened a way of escape, *the way of life*. And that way of life is the way of faith in Christ—"whosoever *believeth* in him . . . [shall] have . . . life." If God is the great word, if *loved* is the bright word, if *perish* is the dark word, then *believe* is the key word of our text. It is the key to the blessing Christ came to bestow.

Our Lord had just been talking to Nicodemus about the new birth and its necessity, that without such a birth men cannot enter the Kingdom of Heaven. Nicodemus then asks how a man may be born from above. The answer Christ gives is this: By the cross on God's side, and by faith on man's side. By the cross, for "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"; and by faith—"that whosoever believeth on him should not perish, but have eternal life." So reads John 3:14, 15, and immediately

(*Continued on page 989*)

Notes on Open Letters

How Did Mary of Bethany Become Righteous?

On October 21 we had a lesson on the Christian home. Part of it was from John 12:3. Our Men's Bible Class was left under the impression that Mary mentioned here acquired her goodness by being raised in a righteous home. I think there is more room to doubt this statement than there is to believe it. I think that as we study the Bible to know the truth, all misunderstandings should be made clear.

Do you know of any place in the Word of God that would verify the above statement that the home of Mary was always a righteous home, and that the same was responsible for Mary's goodness? I claim that she was converted by the Saviour sometime previous to this event.

Is not this the same Mary that is spoken of in John 11:2 and Luke 7:37, 38, 47? I notice in Luke 7:46 that the Word says that she anointed His head. Are there two of these events, or is it an error in translation?

Mary was a very good woman, and I am not trying to underrate this fact, but just want to know the truth.

I also notice a difference between Luke 7:36-50, and John 12:1-4. I have always been under the impression that there was only one of these events, but it looks a little different when I study these different passages.—*A Pennsylvania reader.*

The printed text of the lesson for October 21 on "Making the Home Christian" was Luke 10:38-42; 1 Corinthians 13:4-13. The Luke passage contains the record of Christ's visit to the home of Mary and Martha, and His gentle rebuke to Martha about being "careful and troubled about many things." The supper and the anointing described in John 12:1-3 is a later event, though the same Martha and Mary were present each time.

The Scripture has little to say about the home background of Mary and Martha and their brother Lazarus. But it must have been a godly home, for they gladly received Christ into their home, and evidently He found there a haven of rest and fellowship. John tells us, "Now Jesus loved Martha, and her sister, and Lazarus" (11:5). Both Martha and Mary had faith in Him, for when Lazarus died each one said, "Lord, if thou hadst been here, my brother had not died" (John 11:21, 32).

It would seem that all three must have seen in Jesus of Nazareth their Messiah, and believed on Him as the Saviour. Mary at least, and probably the others also, must have given a good testimony to His power, for John said, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him" (11:45).

It is a great blessing to be reared in a godly home. This does not in itself impart salvation to anyone, but it prepares the way. This may have been the case with Mary and Martha and Lazarus. The Bible does not tell us when Mary received the miracle of the new birth, but it seems safe to infer that she was born again. Though she may have been righteous before that in the eyes of men, it would have been only at that time that she received the righteousness of Christ, which alone makes us acceptable to God.

It is the same Mary in Luke 10:38-42, John 11, and John 12:3; but the woman of Luke 7:36-50, who anointed the feet of Jesus from the alabaster box of ointment is not named.

The Davis Bible Dictionary gives a list of six women in the New Testament named Mary: Mary the wife of Cleopas; Mary the mother of Jesus; Mary Magdalene; Mary of Bethany; Mary the mother of Mark; and Mary of Rome (Rom. 16:6).

Why the Son of God Became Man

A Christmas meditation on the Incarnation

By J. B. MARCHBANKS

The writer of this Scriptural study of one of the foundation doctrines of our faith is pastor of an independent church in Hendersonville, N. C., and also has a Bible teaching ministry.

EVERY true believer knows that the Babe who was born of the Virgin Mary in Bethlehem of Judea over 1,900 years ago was the eternal God become flesh. There can be no question about this among those who have been redeemed from their sins by His precious blood. True, it is a great mystery, which we can only faintly comprehend with our finite minds, but faith knows that God became man. Let the modernists prate about their intellect not being able to accept the miracle of the Virgin Birth. Let them blaspheme, and say that our blessed Lord was only a man, like other men, who had high ideals, and was willing to die as a martyr for those ideals. Let them scorn the work of the cross of Christ, and rush on to awful condemnation. The things of God are understood by faith, and not by a sin-warped intellect, and faith knows that "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-4, 14).

Looking Forward to the Cross

Our present purpose is not to discuss *how* our precious Lord became man, but *why* He became man. Why did the eternal God become man? Why the Incarnation? Why did the Son of God, who from all eternity had been in the bosom of the Father, leave that place of infinite glory, and take a human body, created by the Holy Spirit in the womb of the Virgin? To this question, all who know Him will immediately answer, "He became man in order to die on the cross." This is the true answer. But the Word of God also gives other reasons why it was necessary for the Son of God to become the Son of man. If we should be called upon to give *the* reason why the Son became man, it would doubtless be the above one: in order to die on the cross for our sins. All of the other reasons are dependent on this. With this in mind, shall we look into the Word to see the *various* reasons for the incarnation of the Son of God?

Christ became man in order to occupy the throne of David.—Over a thousand years before Christ came to earth, Jehovah made a covenant with David, the man after His own heart. That covenant is found in 2 Samuel 7: 8-16. Like so many other prophecies of the Scriptures, this prophecy of David's seed and throne had both a near and a far fulfillment. The immediate fulfillment was in Solomon. Thus the clause: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men" (v. 14). But in the same verse we find, "I will be his father, and he shall be my son." Hebrews 1:5 tells us that this refers to our Lord Jesus Christ. Over and over the Old Testament prophets bear witness that the coming Messiah was to be the Son of David. Jeremiah spoke of Him. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

He was to be the seed of David according to the flesh, but He was also to be the LORD. Every instructed Jew knew that the Christ was to be the seed of David. The Lord Jesus asked the Pharisees, "What think ye of Christ? whose Son is he? They say unto him, The son of David" (Matt. 22:42). The Book of Matthew, especially written by the Holy Spirit to show that Jesus is the King of Israel, begins, "The book of the generation of Jesus Christ, the son of David." But in order to sit upon a literal earthly throne, and reign over Israel and the nations, it was necessary for God to become man. "When the Son of man shall . . . sit upon the throne" (Matt. 25:31).

The Throne of David in Prophecy

When Gabriel appeared to the Virgin, with the announcement that she was to be the mother of the promised Messiah, he told her, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). We know the record of the Word of God, how Israel rejected Him, and would not receive Him as their King. "He came unto his own, and his own received him not" (John 1:11). But God's purpose shall stand. "For the gifts and calling of God are without repentance" (Rom. 11:29). God has said, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa. 89:34-37). We know that He is coming again, and that He shall strike through kings in the day of His wrath, and that His people shall be willing in the day of His power (Psa. 110). Yet, "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

God Manifest in the Flesh

Christ became man in order to manifest God to man.—No man by searching can find out aught about God. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job 11:7.) "The world by wisdom knew not God" (1 Cor. 1:21). If man would know God, God must come out to man. And that is just what He did, when God the Son became man. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). So much so, so perfectly so, that the Lord Jesus could say to Philip, "He that hath seen me hath seen the Father" (John 14:9). If we would know the heart of God toward man, let us look at the Lord Jesus as He walked this earth. He was and is the perfect telling out of God. See in Him God's compassion toward man: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). See God's love for sinners, as He tenderly and patiently deals with the poor Samaritan woman at Jacob's well, and brings her into the light (John 4). See how He honors faith (Matt. 8:10); and how His mighty power is withheld because of unbelief (Matt. 13:58). And there is the other side, for those who will not receive the witness of God. He plainly tells those who reject Him that they shall die in their sins (John 8:24). He denounces the hypocritical Pharisees (Matt. 23). He speaks plainly of coming judgment (John 5:22), and of eternal punishment (Matt. 25:41). God tells Himself out in the Incarnate Christ.

Christ became man in order to become our High Priest.—"Forasmuch then as the children are partakers of flesh and

blood, he also himself likewise took part of the same . . . Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:14-18). Today He sits at the right hand of God as our Great High Priest. But if He would understand our needs, He must become man and walk through this scene here below, and go through the testings that we are called upon to go through. Only then could He understand our needs and sympathize with us. He did become man. He took upon Him the nature of the seed of Abraham. As man He hungered. He became weary. He was falsely accused. He had no place to lay His blessed head. He knows and understands the trials of the way. So we can now go to Him in confidence (Heb. 4:15, 16). Thank God that there is a man in the Glory. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Christ became man in order to show believers how to walk.—"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). We are not saved by following Christ as our Example. Salvation is only by His precious blood shed on the cross of Calvary. But after we are saved, Christ is our Example in our walk. What does it mean, that we should walk even as He walked? We read in the Gospels of the earthly life of our Lord Jesus, that He cast out demons, healed the sick, raised the dead, and performed many mighty works. Manifestly this is not the way in which we are called upon to walk as He walked. But the life of Christ on earth was a life of perfect obedience to the Father, and perfect trust in Him. Time and again He spoke of this. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). This is the walk in which we are called to walk even as He walked. In this, He, by becoming man and walking on this earth, became our blessed Example of a life of perfect trust in and perfect obedience to the Father (1 John 2:3-6). Let us remember the blessed path of obedience and trust that He took, and, looking to our blessed Example, walk even as He walked, seeking not our own will, but the will of our loving Father (Phil. 2:5-8).

We have observed some of the main reasons why the Son of God became the Son of man. We doubt not there are others. But now we mention the crowning reason for the Incarnation, and the one in which all others converge. *Christ became man in order to die on the cross for our redemption.* This message of the coming Redeemer, who would be man, the Seed of the woman, was first given in Eden, after our parents had sinned. The Lord God said unto the serpent, who had acted as Satan's tool, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). All through the Old Testament runs this promise of a coming Redeemer, who would be God, and who would be man. In due time He came. "God was manifest in the flesh" (1 Tim. 3:16). He, the Son of God, came to die for our sin. "But now once in the end of the world [consummation of the ages] hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). That marvelous tenth chapter of Hebrews records the conversation that took place in Heaven between the Father and the Son, as the Son left the Glory to take His place in the body prepared by God in the womb of the Virgin (Heb. 10:5, 7, 10). He took a body and came to do the will of the Father, and that will was to die on the cross for guilty sinners.

Christ became man to die on the cross. And He became man and died for us, not only that we might have forgiveness of sins through Him, but that we might have victory over sin *now*, in this present life. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). Thank God for Calvary. We can never praise Him enough that He sent His Son to die in our stead.

We have said that all of the other reasons connected with the Incarnation of the Son of God converged in the cross. Let us notice how.

Christ became man to occupy the throne of David.—Peter, preaching to the Jews on the Day of Pentecost, told them that the One whom they had crucified was the One who should sit on the throne of David, and that David himself had foretold that the One who should sit upon his throne would be the *resurrected* Christ, the One who came forth from the death of the cross. Peter, after quoting Psalm 16, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

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God's Great Gift

A visual lesson for the Christmas season

By JEAN ISABEL MATHIESON

FOR some years I have been actively engaged in children's work, putting the emphasis upon Child Evangelism. The Lord has wonderfully blessed the work and opened many new avenues of service.

Last Christmas I was asked to speak to four groups of children who, although they belonged to different Sunday schools, yet they all came from the day school area where I teach and conduct my weekly class in Child Evangelism. How could I speak four times and give four different presentations that would touch the children? I placed the problem before the Lord and He gave me "the old, old story" in an entirely new way. The blessing that resulted was such that I have felt others might find it helpful as the Christmas season draws near.

I drew a circle on paper, marking in the continents to represent the world. Through the center I put a pin. Next I put a five-pointed star on the pin, large enough to make the points extend beyond the world circle.

These were shown to the children and they were told what each was—the world, a star. "Children, this world and this star tell us the most wonderful story you have ever heard. It is the story of the only star that shone for the whole world, and the only time God ever used a star to announce the birth of a baby. Do you know who the little baby was? Yes, Jesus was that little baby. Let us say John 3:16. What did God do? He gave. What name do we give to anything that someone gives us? Yes, it is a gift."

Now put a larger circle on the pin, having the word "GIFTS" printed on it in such a way that the letters appear one at each point of the star.

"What word can you see now? Yes, 'gifts,' and each letter tells us something about God's wonderful Gift. John 3:16 gives us the word for our first letter. G is for GAVE. When God gave His Gift He sent angels who did something which begins with the letter I. The angels INVITED the shepherds to go to Bethlehem. The third letter tells us what happened when the shepherds went to Bethlehem. They FOUND God's Gift. The shepherds received God's Gift and glorified and praised God. What

were they really doing when they glorified and praised God? Yes, they gave THANKS. The shepherds did one more thing — they told everyone. What word, starting with S, tells us what they did? They SPREAD the news.

"Do you know, boys and girls, that God did the same for us? God GAVE Jesus to come and die for us; God INVITES everyone to come, and John 1:12 tells us what happens when we receive His Gift. If we really and truly want this Gift we can ask the Lord Jesus to come into our hearts, and then we shall FIND that He will. We must not forget to THANK Him, and then He wants us to SPREAD the good news that He has saved us."

Place a still larger circle on the pin. The word on this circle is JESUS. Have each letter opposite the letters of the other circle.

"What word have we on this circle? Each letter tells how we may treat Jesus, God's Gift. We can laugh and make fun of the Gift. A word that describes this sort of treatment tells us this is JEST. Perhaps someone has tried to talk to you about Jesus. Instead of listening you have changed the subject. When you do that you EVADE the issue. Or maybe you would rather not go to church or Sunday school so you won't have to listen. If you do that you SHUN Jesus. Did anyone ever ask you to give your heart to Jesus? If you didn't it was because you were UNWILLING. Some people keep putting off accepting all the time. They like to SHIFT their responsibility. What are you doing with God's Gift? Do you JEST about salvation, or just EVADE it, or do you simply SHUN talking about it, or are you UNWILLING to accept God's Gift, or do you SHIFT the responsibility of making a decision? If you have never accepted His Gift, then, it must be for one of these reasons."

The last circle, the largest of all, has the word HEART on it, and as on the others, the letters are opposite the letters of the other circles.

"Here is our last circle. What word is on it? The first letter tells us what gift we can give Jesus: HEART. Before we give Jesus our gift we should find out all we can. Our second letter tells us what to do. Yes, we should ENQUIRE. Once we have found out about God's gift of salvation, what should we do? We should ACCEPT. Read John 1:12 and find out what happens when we accept. Yes, we RECEIVE Jesus into our hearts. Remember, we are receiving a Gift. What should we say? THANKS."

After reviewing the message briefly, being careful to emphasize the plan of salvation, I usually give an invitation.

A second presentation of the Christmas message placed the emphasis on the cross. For this I used letters with a flannel backing which could be placed on the flannelgraph board. The two outside crosses were made with red letters, the central cross with white letters.

S	G	W
H	SON	I
KNELT	D	WORSHIP
P	S	E
H		M
E		E
R		N
D		
S		

The letters were placed on one at a time as the stories from Matthew and Luke were told. The letters in the first cross stood for:

S hepherds	K new
H earing	N eeded
E thereal	E xist
P raises	L ord
H asten	T estified
E agerly	
R eceive	
D ivine	
S aviour	

The letters for the third cross stood for:

W isemen	W itnessed
I nvited	O mnipotent
S tar	R edeemer
E ventually	S aviour
M agnify	H eavenly Gift
E verlasting	I ncarnate
N ame	P rince of Peace

The central cross presents the whole Gospel story under the following:

G ave	S acrifice
O thers	O thers
D eliver	N ew Life
S in	

Presenting the Christmas story to a teen-age group with this second method gives one a grand opportunity to stress both Gospel narratives and then to apply it to their need as represented in the central cross.

My one prayer is that it may prove a blessing to all who use it and also challenge those who hear the message.

HAMILTON, ONT., CAN.

Christmas, 1945

By Maud Frazer Jackson

TO HEAR the angels' song,
Each list'ning heart rejoices;
No hymn of hate and wrong
Has hushed those holy voices.
This year the guns are mute
That thundered death and woe;
Still men, perplexed, dispute
How lasting peace to know.
Clouded the skies with sin;
O'er loss the world is grieving,
But light still shines within
The soul in Christ believing.
God has not put light out;
Man chooses his dark ways.
Shrouded in mists of doubt,
He comes to evil days —
Tonight let us be still
And know that God is nigh;
Learning of peace, good will
Under the Christmas sky.

Through Christ, the Father welcomes all —
Tonight may souls who wander far,
Hear angel songs that Homeward call,
See in God's window Love's bright Star!

The Return of the Son

By Hazel W. Glover

THESE were days of great preparation and expectancy. For several weeks it had been so, and with a very good reason. The son was coming home. Gone were the months of anxiety, of letters received telling of missions accomplished. Gone, too, were the nights of waking with the chilling thought, "He is leaving around this time and hundreds of boys with him, how many will come back?" Just a heart-rending memory now, the telegram received, "Regret to inform you . . . injured in action over Germany." Also a memory but a happy one, this note, "Dear Mother . . . crash landing, will be in hospital a few weeks." Finally the welcome letter telling that he is waiting shipping orders, and that he is fine and will see us soon. "O praise the Lord . . . for his merciful kindness is great toward us."

Now the house was astir with song and cheer. The room, so long waiting, was cleaned from top to bottom. Clothes, bathrobe, slippers, and pajamas were put back in the closet, calling to mind the time two years before when they had been sadly packed away. Each ringing of the telephone brings a thrill of excitement. It may be the long expected wire. Friends inquire daily if any news has come. His favorite recipes are brought to light and his presents are waiting, tied with gay paper and ribbon. A fruit cake comes from the oven, waiting the time of rejoicing. Each morning the first thought on waking is, "Perhaps he will come today." Each evening leaves hope undimmed.

At long last, the day, beginning as any other, arrives. The son comes back to those who have yearned for his coming. Joyous is the meeting as thanksgiving and praise rise to the Father for His love and blessings. The son brings presents from a far country for those who have been faithful to him, but even the pleasure of this fades as we look on his face and muse in tenderness on God's mercy that brought our son safely home.

Humbly this illustration is drawn to show something of the joy that should fill every Christian heart during these days while we "wait for his Son from heaven." No matter that the way is rough, that trial and heartbreak wait us at every turn of the road, — it is

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Suggestions for Your Christmas Giving

Miscellaneous

AS THE season of the year approaches when we rejoice to make hearts glad through our gifts in remembrance of God's "unspeakable gift," the Lord Jesus Christ, SUNDAY SCHOOL TIMES readers may find suggestive the following channels for Christmas giving. The list here given suggests but a few of the many Christian organizations worthy of the gifts and prayers of God's people. Any complete list would, of course, be too large for publication here. Bible schools, institutes, colleges, city rescue missions, and city Jewish missions, of which there are a great many that stand true and are wholly worthy of our gifts and prayers, are not included; and denominational organizations, many of which are worthy of support, are not mentioned, but only those of an interdenominational character.

American Bible Society, Bible House, Park Ave. and 57th St., New York City 16.

American Desert Mission, P.O. Box 1743, Phoenix, Ariz.

American Inland Mission, 233 Wilhoit Bldg., Springfield, Mo.

American Inland Mountain Mission, Box 87, Corbin, Ky.

American Scripture Gift Mission, Inc., William H. Richie, Executive Secretary, Held Building, 325 N. 13th St., Philadelphia 7.

American Sunday-School Union, 1816 Chestnut St., Philadelphia 3. Organizes and maintains Sunday schools among the otherwise unreached boys and girls throughout rural America. Established in 1817.

American Tract Society, 21 W. 46th St., New York City 19.

Bible Club Movement, 1505 Race St., Philadelphia 2.

Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles 6.

Bible Meditation League, 810 Buckeye Bldg., Columbus 15, Ohio.

Biblical Research Society, 4417 Berenice Ave., Los Angeles 31.

Braille Circulating Library (for the Blind), 205 N. Jefferson St., Richmond 20, Va.

Business Men's Council of the Pocket Testament League, Inc., 710 Witherspoon Bldg., Philadelphia 7.

Canadian Sunday School Mission, 222 Portage Ave., Winnipeg, Manitoba, Can.

Children's Bible Mission, Inc., Box 1137, Lakeland, Fla.

Christ for America. (Evangelistic campaigns.) Charles J. Grant, Treas., 810 Land Title Bldg., Philadelphia 10.

Christian Airmen's Missionary Fellowship, P.O. Box 708, Los Angeles 53.

Christian Association for the Blind, Inc., 430 E. 141st St., New York City 54.

Christian Life Literature Fund, 506 Commonwealth Bldg., 12th and Chestnut Sts., Philadelphia 7.

Christian Mission to Churchless Communities, the Rev. Homer Stanley Morgan, Director and Evangelist, Room 805, 140 Nassau St., New York City 7.

Cumberland Bible Institute, Henry C. Geiger, Supt., Livingston, Tenn.

D. L. Moody Book Fund, Moody Bible Institute, Colportage Division, 153 Institute Place, Chicago 10, marked for the Mountain or other Missionary Book Fund.

Dallas Theological Seminary, independent, and denominationally unrelated. Lewis Sperry Chafer, President; Charles F. Lincoln, Th.D., Treas., 3909 Swiss Ave., Dallas 4.

Day School Gospel League, 53 Millwood Rd., Toronto 12, Can.

Evangel Bible Institute and Scripture Mission (for Colored Race), P. O. Box 99, Largo, Fla.

Evangelical Teacher Training Association, 800 N. Clark St., Chicago 10.

Faith Theological Seminary, Wilmington, Del. Fundamental and premillennial. Roland K. Armes, Treasurer, 151 Maplewood Ave., Philadelphia 44.

Faivre Annotated New Testament, in French, Spanish, English, Chinese, German. A. Fontannaz, 506 Oakdale Ave., Chicago 14.

Friends of Israel Missionary and Relief Society, Inc., 728 Witherspoon Bldg., Walnut and Juniper Sts., Philadelphia 7.

The Gideons, the Christian Commercial Travelers' Association of America, 202 S. State St., Chicago 4.

Great Commission Prayer League, 808 N. La-Salle St., Chicago 10.

Hebrew Christian Alliance of America, 520 W. Melrose Ave., Chicago 13.

Hiawatha-Land Independent Baptist Missions, 1910 First Ave., S., Escanaba, Mich.

Inter-Collegiate Gospel Fellowship, 95 Liberty St., New York City 6.

International Child Evangelism Fellowship, Inc., 404 Junipher Bldg., Santa Monica, Calif.

International Hebrew Christian Alliance, 4919 N. Albany Ave., Chicago 25.

Inter-Varsity Christian Fellowship, 64 E. Lake St., Chicago 1.

The Jail Commission, Inc., P.O. Box 5731, Metropolitan Station, Los Angeles 55.

Keswick Colony of Mercy, Keswick Grove, N. J.

Million Testaments Campaigns, 1505 Race St., Philadelphia 2.

Miracle Book Club, International Director, Mrs. E. M. McClusky, 50 Avery Drive, Atlanta.

Missionary Flying School, P.O. Box 25, Tournapull, Ga.

Navajo Bible School and Mission, Howard A. Clark, Supt., Window Rock, Ariz.

New England Fellowship, 8 Park St., Boston 22.

New York Bible Society, 5 E. 48th St., New York City 17.

Northwest Mountain Mission, Inc., Mrs. Margaret B. Oberg, Sec.-Treas., McCall, Idaho.

Old Fashioned Revival Hour, Gospel Broadcasting Association, P. O. Box 123, Los Angeles 53.

Pocket Testament League, 156 Fifth Ave., New York City 10.

Reformed Presbyterian Church, Board of Foreign Missions, 1316 Arch St., Philadelphia 7.

Rural Home Missionary Association, 107 W. Jefferson St., Box 135, Morton, Ill.

School Bag Gospel League, Room 729, 1775 Broadway, New York City.

Scripture Memory Mountain Mission, Hindman, Ky.

Sunday School Times Gift Subscription Fund. To send The Sunday School Times to those at home and abroad who are unable to pay for it. The Sunday School Times, 325 N. Thirteenth St., Philadelphia 5.

Tennessee Mountain Mission, Box 45, Dayton, Tenn.

Truth for Students and Service Men. To provide students with literature showing that up-to-date scholarship and science corroborate the Bible, A. D. Weir, Gen. Sec., Corvallis, Oreg.

Utah Gospel Mission (to the Mormons), 9277 Amesbury Ave., Cleveland 6.

Victorious Life Testimony, 506 Commonwealth Building, 12th and Chestnut Sts., Philadelphia 7.

Victory Sky Pilots, Inc., Winona Lake, Ind.

Western Canada Mission to the Jews, 158 Aikins St., Winnipeg, Manitoba, Can.

Women's Christian Temperance Union, Evanston, Ill.

Youth for Christ International, 130 N. Wells St., Chicago 6.

Foreign Missionary Societies

The following interdenominational foreign missionary organizations are believed to be true to the old faith. Denominational foreign missionary societies, many of which are worthy of support, are not mentioned here, but only those of a non-denominational or interdenominational character.

Africa Inland Mission, 373 Carlton Ave., Brooklyn 5, N. Y.

Alaska Evangelization Society, 7528 S. Morgan St., Chicago 20.

Algiers Mission Band, Dar Naama, El Biar, Algiers, North Africa.

All-Russian Evangelical Christian Union, 64 W. Randolph St., Room 905, Chicago 1.

American-European Fellowship, 15 Philipse Place, Yonkers 3, N. Y.

American Mission to Lepers, Inc., 156 Fifth Ave., New York City 10.

Association of Baptists for World Evangelism, Inc., 1505 Race St., Philadelphia 2.

Belgian Gospel Mission, John C. Winston and O. Vansteenberghe, Co-Directors; D. T. Richman, Treasurer, 325 N. 13th St., Philadelphia 7.

Bethel Mission, Shanghai, China. Gifts may be sent to Miss S. C. Dunkelberger, 147 W. School Lane, Philadelphia 44.

Bethel Mission of Eastern Europe, 252 N. Dillon St., Los Angeles 26.

Bible Seminary for Women, Shanghai, China. Send gifts to Miss Ruth Brittain, 819 Fleming St., Hendersonville, N. C.

Bolivian Indian Mission, 508 Central Ave., Plainfield, N. J.

Borneo Evangelical Mission, Box 2572 W, G.P.O., Melbourne, or care, Keswick Book Depot, 315 Collins St., Melbourne, Victoria, Australia.

Brazilian Christian Mission, Caixo Postal 1125, Sao Paulo, Brazil, S. A.

Central American Mission, 3611 Congress Ave., Dallas 4.

Ceylon and India General Mission, 128 S. Lombard Ave., Oak Park, Ill.

China Inland Mission, 235 W. School Lane, Germantown, Philadelphia 44.

Chinese Foreign Missionary Union, Dutch East Indies. Send gifts to Mr. C. L. Eicher, 4714 N. Spaulding Ave., Chicago 25.

Christian and Missionary Alliance, 260 W. 44th St., New York City 18.

Christian Refugee Association, 340 W. 55th St., New York City 19.

Conservative Baptist Foreign Missionary Society, 203 N. Wabash Ave., Chicago 1.

Cuba Evangelization Association, Jaruco, Havana Province, Cuba.

Door of Hope Mission, care of Miss E. Gladys Dieterle, 33 Brenan Rd., Shanghai, China; or Miss Inez Green, 275 S. Carr St., White Hall, Ill.

Egypt General Mission, W. Cecil Collinson, Sec., 105, Highbury New Park, London, N. 5, Eng. American representative, Miss Evelyn W. Webb, 1400 Fairmount St., N.W., Washington, D. C.

European Evangelistic Crusade, 1179 Delaware Ave., Buffalo 9.

Evangelical Union of South America, 135 Isabella St., Toronto 5, Can.

Gospel Furthering Fellowship, George W. Rhoad, Director. Field Headquarters, Nairobi, Kenya Colony, Africa. Home office, Miss Elizabeth Oehrle, 301 W. Olney Ave., Philadelphia 20.

Hebron Mission, Inc., Koon Shan, Kwong Tung, China. Home office, 1200 State St., Santa Barbara, Calif.

Immanuel Mission to Seamen, 1540 Lincoln St., Berkeley 3, Calif.

Independent Board for Presbyterian Foreign Missions, Dr. J. Gordon Holdcroft, General Secretary, 151 Maplewood Ave., Philadelphia 44.

India Christian Mission, 115 Fulton St., New York City 7.

India Gospel League, 680 E. Howard St., Pasadena 6, Calif.

India Mission, 412 W. Eighth St., Elyria, Ohio.

Industrial Orphanage Homes, Chinkiang, Kiangsu, China, J. W. Boyer, Supt.

Kashmir Fellowship, P. O. Woyil, Kashmir, India, Miss Alice E. Wishart, Director. Gifts may be sent to Miss Margaret Haines, 156 W. School Lane, Philadelphia 44.

Kurku and Central Indian Hill Mission. Ellichpur, Berar, India.

Latin America Mission, Inc., the Rev. R. Kenneth Strachan and Mrs. Harry Strachan, Directors. Ridgfield Park, N. J.

Latin American Prayer Fellowship. Send gifts to C. C. Lyon, P. O. Box 5237, Metropolitan Station, Los Angeles.

Layyah Barakat Home for Orphan Girls, Inc., Abeih, Mt. Lebanon, Syria. Gifts should be sent to Mrs. Estelle K. Barcliff, Treasurer, 4452 N. Franklin St., Philadelphia 40.

Liebenzeller Mission, H. Zimmerman, Mission Home Eben-Ezer, Schooley's Mountain, N. J.

Lithuanian Missionary Association, Box 488, Chicago 90.

Luanza Mission, founded by Dan Crawford. Gifts may be sent to D. M. Stearns Missionary Fund, 147 West School Lane, Philadelphia 44.

Mexican Faith Mission, 48 Mary St., Alexandria, La.

Mexican Indian Mission, the Rev. Robert R. Dawson, Gen. Sec., Box 256, Stratford, N. J.

Mid-Missions, 977 The Arcade, 401 Euclid Ave., Cleveland 14.

Missionary Prayer League, 473 Greene Ave., Brooklyn, N. Y.

Native Preacher Co., Charles E. Gremmels, President, 1775 Broadway, New York City 19.

New Testament Missionary Union, Alex. R. Hay, General Director, 1636 Semple Ave., St. Louis, Mo.

North China Theological Seminary, Tenghsien, Shantung, China. Send gifts to Horace G. Hill, Treas., R.F.D. Berwyn, Chester Co., Pa.

"One by One" Band. Personal work in the United Kingdom, India, France, and other countries, "Sheep Drove," Lambourn, Nr. Newbury, Berks, Eng. American representative, Miss Naomi Light, 1419 Massachusetts St., Lawrence, Kans.

Orinoco River Mission, the Rev. Van V. Eddings, General Director. Send gifts to Miss Bernice M. Ludlow, Sec., 558 S. Hope St., Los Angeles 13.

Pioneer Mission Agency, 508 Commonwealth Bldg., 12th and Chestnut Sts., Philadelphia 7.

Pudukotah Village Mission, P. F. Summerson, Pudukotah, via Trichinopoly, South India. Hon. Treasurer, F. L. Whitesell, P. O. Box 111, Kingston, Pa.

Ramabai Mukti Mission, American Council, Box 415, Philadelphia.

Russian Christian Mission, Inc., the Rev. John Johnson, 512 S. St. Louis St., Los Angeles 33.

Russian Christian Relief Society, the Rev. Peter Pleshko, 690 Eighth Ave., New York City 18.

Russian Field Mission, the Rev. Alexander V. Dobrinin, 524 W. Coulter St., Philadelphia 44.

Russian Gospel Association, the Rev. Peter Deyneka, 84 W. Randolph St., Chicago 1.

Russian Missionary Service, the Rev. I. V. Neprash, 6325 Burbridge St., Philadelphia 44.

Russian Missionary Society, Inc., Col. F. J. Miles, International Sec., 1844 W. Monroe St., Chicago 12.

Scandinavian Alliance Mission, 2839 McLean Ave., Chicago 47.

Soldier's and Gospel Mission of South America, Wm. M. Strong, Director; American address, 378 N. Eleventh St., Prospect Park, Paterson, N. J.

South Africa General Mission, 23 Flatbush Ave., Brooklyn 17, N. Y.

South America Indian Mission, Inc., Box 147, West Palm Beach, Fla.

South China Boat Mission, Home Council, 2149 W. Van Buren St., Chicago 12.

South Sea Evangelical Mission, care Miss Dunkelberger, 147 W. School Lane, Philadelphia 44.

Spanish Christian Mission, 33 Adelaide St., W., Toronto 1, Can.

Sudan Interior Mission, Inc., 366 Bay St., Toronto 2, Can.; and 164 W. 74th St., New York City 23.

Sudan United Mission, Room 227, 73 Adelaide St., W., Toronto, Can., and 473 Greene Ave., Brooklyn, N. Y.

Telugu Village Mission, Charles H. Billington, Field Superintendent. Send gifts to H. A. Barton, 473 Greene Ave., Brooklyn, N. Y.

Unevangelized Africa Mission, Garden Grove, Calif.

Unevangelized Fields Mission, laboring in Belgian Congo, Brazil, Haiti, and British New Guinea, 1162 N. 63rd St., Philadelphia 31.

Unevangelized Tribes Mission, 600 Witherspoon Bldg., Walnut and Juniper Sts., Philadelphia 7.

United Aborigines Mission of Australia, the Rev. E. J. Telfer, Secretary, care, Bible Institute, 558 S. Hope St., Los Angeles 13.

"Voice of the Andes" (Station HCJB), Quito, Ecuador, S. A. American address, 156 Fifth Ave., New York City 10.

West Indies General Mission, Capt. Henry W. Uffelin, Director. Send gifts to D. M. Stearns Missionary Fund, 147 W. School Lane, Philadelphia 44.

West Indies Mission, the Rev. Elmer V. Thompson, Director, Box 131, Placetas, Cuba.

Women's Christian Medical College, Ludhiana, Punjab, India, Dr. Edith M. Brown, Founder. Send gifts to Miss Lucy Powel, Sec., Washington Square Heights, Norristown, R.D. 3, Pa.

Women's Union Missionary Society of America, Room 316, Bible House, New York City 3.

World Dominion Movement, 156 Fifth Ave., New York City 10.

Wycliffe Bible Translators, Inc., Wm. H. Nyman, Sec.-Treas., 1305 N. Louise St., Glendale 7, Calif.

Zenana Bible and Medical Mission, 146 Cottingham St., Toronto, Can.

The Golden Text of the Bible

(Continued from page 984)

there follows our golden text, "For God so loved the world, that he gave his only begotten Son," — gave him even to Calvary's uplifting — "that whosoever believeth in him should not perish, but have everlasting life." On God's part, the cross was needful if man should be saved. On man's part faith is needful for salvation.

The way of life is the way of faith in Christ. Luther found it when the Gospel light shone into his soul through the words: "The just shall live by faith." Spurgeon found it when he heard an unschooled preacher proclaim God's message, "Look and live."

But it is more than just believing the facts about Christ. We might believe all the New Testament says about Christ, and it might mean no more to us than believing the facts of secular history. Believing in Christ in the sense of John 3:16 means committing ourselves to Christ. Believing the facts about Him, yes; but also entrusting our soul to Him. I may have an ailment needing the treatment of a certain specialist. I may believe him to be capable of curing me, but till I take one step more and entrust myself to his skill and care, my faith in the specialist brings me no cure. So with believing in Christ for salvation. It is assenting to the facts about Him, but also consenting to yield myself to Him.

This being so, we may have a faith that saves the soul even while we have unanswered questions about the mysteries of the Bible and the Gospel. You don't have to know all the answers to be saved. You just have to trust the Lord Jesus. He said, "Come unto me." A saving faith is a "coming" faith, a faith that comes to Christ. Come to Him, and no matter how frail and timid, how weak and imperfect your faith, by coming to Christ you exercise a saving faith, and the golden text of the Bible comes true then for you. If your name is John Smith, you can say: "God . . . gave His only begotten Son that if John Smith believes in him, John Smith should not perish, but have everlasting life." The important thing is not how strong and clear is John Smith's faith, but how strong and able is the Saviour to whom he has entrusted himself.

The woman who touched the hem of Christ's garment had for twelve years suffered many things of many physicians and was nothing bettered. Her faith was all right. She had faith enough to go from one doctor to another. The trouble was not in her faith, but in those she trusted to heal her. They could not help her. But when her faith was directed to the all-sufficient Christ, she found the deliverance she sought. Whether our faith be weak or strong matters far less than whether the One in whom we put our trust is worthy of it and competent to care for what we put in His hands. And Jesus Christ is gloriously competent and trustworthy.

The golden text of the Bible faces us with God as the lover of our souls, warns us of the doom sin involves, points us to Christ as the Deliverer we need, and invites us to come to Him with all our need and trust Him as our Saviour. Have you done so? If not, come now: come just as you are.

Let not conscience make you linger
Nor of fitness fondly dream.
All the fitness He requireth
Is to feel your need of Him.

LESSON 12. DECEMBER 23. THE MESSAGE OF CHRISTMAS TO THE WORLD

International Uniform Lesson.—Luke 2, printed text, Luke 2:1-14

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14

KING JAMES VERSION

Luke 2:1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

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The Lesson as a Whole

By H. A. Ironside, Litt.D.
Pastor of the Moody Memorial Church, Chicago

Approach to the Lesson

ONCE more we are called upon to consider with reverence and gratitude the wonderful fact of the nativity of our blessed Lord and the precious truth of His incarnation — "the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16). For the birth of Mary's Child was the fulfillment of the promise given when the arch-deceiver was put under the curse in Eden. At Bethlehem the Seed of the woman came as a babe into the world to accomplish the work of our redemption. But He who thus assumed our humanity, apart from sin, was actually the eternal Word (John 1:1,2) the "only begotten of the Father" (John 1:14) who stooped in grace to be made like unto those whom He was to own as His brethren, in order that He might free us from the judgment hanging over us and so open for us the gates of Paradise (Heb. 2:14, 15, 17).

The supernatural events attending His advent are all in perfect accord with the importance of the birth of the promised Saviour, our Kinsman-Redeemer (Lev. 25:48) and require no explanation, nor do they need any apology. Unbelieving skeptics may sneer and demand an explanation in accord with natural law. Those who are taught of the Holy Spirit receive the plain declaration of the Word of God without question, because all are in perfect harmony with His revealed purpose. Faith receives without difficulty, where mere human reason refuses to accept without full explanation. When we realize that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), we bow in adoration and thanksgiving before the Babe in Bethlehem's manger, knowing that in Him we see the manifestation of divine love intervening on behalf of sinful man. Mary was not the mother of God, as Romanists declare, but she was the chosen vessel to be the mother of the humanity of Him who is both God and man in one blessed and glorious person. Bethlehem thus became the preparation for Calvary, where the work of redemption was accomplished.

The Historical Setting

Luke gives exact dates for the various events connected with the nativity. The taxing when Cyrenius was governor of Syria, we now know, took place about 5 B.C. It "was in the days of Herod, the king of Judæa" (chap. 1:5) that the angel Gabriel appeared to Zacharias. Confusion as to the date of Herod's death caused the blunder as to the proper beginning of the new era. All has been cleared up in recent years through careful investigation.

Verse by Verse

Luke 2:1.—*"There went out a decree from Cæsar Augustus, that all the world should be taxed."* This was God's way of overruling in the affairs of the nations so as to bring Mary and Joseph to Bethlehem, their native city, in accordance with the prophecy uttered by Micah seven centuries before it came to pass (Mic. 5:2). By the decree of Augustus practically the whole world was set in motion, and God's Word was fulfilled to the letter.

Verse 2.—*"The taxing was first made when Cyrenius was governor of Syria."* Some years ago, Biblical critics thought they had found a discrepancy here, as there was a record of this man being appointed ruler of Syria a number of years later. But further investigation brought to light the fact that he had also held the governorship before, at the very time indicated here.

Verse 3.—*"Every one into his own city."* This was the provision that obliged Mary and Joseph to go to Bethlehem at what might have seemed to both a most inconvenient time.

Verse 4.—*"Joseph . . . was of the house and lineage of David."* In fact, had things been in order in Israel, Joseph would have been heir to the throne of David, as his genealogy in Matthew 1 makes clear.

Verse 5.—*"Mary his espoused wife."* While Joseph cared for and threw the mantle of his protection about Mary, she remained a virgin, although an expectant mother. Matthew's account corroborates this.

Verse 6.—*"While they were there, the days were accomplished."* Thus the word of prophecy was fulfilled. That which had been foreordained of God so long before came to pass in His due time.

Verse 7.—*"She brought forth her first-born son . . . and laid him in a manger; because there was no room for them in the inn."* To what depths of humiliation had the eternal Son of God stooped! He who created all things chose to be born in a stable and cradled in a manger. Doubtless, those better able to pay for accommodations than Joseph and Mary filled every available space in the inn. There was no room there for the Saviour of the world!

Verse 8.—*"There were . . . shepherds . . . keeping watch over their flock by night."* These lowly men were destined to be the first to get the glad news of the Redeemer's birth — He who is Himself the Shepherd of Israel (Psa. 80:1; 23:1) and who declared Himself to be the good Shepherd who came to lay down His life for the sheep (John 10:11, 14). Elsewhere, as the risen One, He is designated the great Shepherd (Heb. 13:20) and, as the coming One, the chief Shepherd (1 Pet. 5:4). How fitting it was that His advent should first be announced to men who were engaged in guarding their flocks of sheep!

Verse 9.—*"The angel of the Lord came upon them, and the glory of the Lord shone round about them."* It must have been a scene of incomparable splendor. So marvelous was it that the simple men were filled, for the moment, with terror, not comprehending what was actually taking place.

Verse 10.—*"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."* It was a message of comfort and good cheer that the heavenly visitor brought as he announced the coming into the world of Him who was to bring blessing to untold millions of people.

Verse 11.—*"Unto you is born . . . a Saviour . . . Christ the Lord."* Micah's prophecy had been fulfilled at long last. In David's city He had been born who was to be the Saviour of all who would avail themselves of His grace,—Christ, that is, Messiah, the anointed of Jehovah, the Lord of all.

Verse 12.—*"Ye shall find the babe . . . lying in a manger."* Not in some royal palace or a rich man's mansion was the Saviour to be found, but in a stable, probably a cave cut in the limestone rock, lying in a manger, where the cattle had fed. What lowliness was thus manifested in His birth, which, as one of our poets has said,

> Would no glory borrow,
> No majesty from earth.

Verse 13.—*"A multitude of the heavenly host."* The announcing angel was no longer alone, but a vast throng of these glorious beings joined with him in praising God for the wondrous way in which He had intervened on man's behalf.

Verse 14.—*"Glory to God in the highest, and on earth peace, good will toward men."* Some render it "to men of good will," and it is true that it is only such who really enjoy the peace of heart that Jesus Christ gives to all who follow Him. But it is to sinful men, hitherto in rebellion against God, that He offers peace through the sacrifice His Son has made. He came seeking sinners and therefore the Authorized Version here seems more in accord with the Gospel message.

The Heart of the Lesson

The angel's message, as heard by the shepherds on the hillside near Bethlehem that first Christmas night, was the proclamation of God's good will to sinful men, offering them peace through the One who had come from the glory that He had with the Father before the world was (John 17:5) and united our humanity with His eternal deity in order that He might "give his life a ransom for many" (Matt. 20:28), that is, for all who would believe on His name. Though the world, as such, has rejected Him, God is still "preaching peace by Jesus Christ" (Acts 10:36). The Babe of Bethlehem became the Christ of the cross, that all who will may be saved through faith in Him.

Last Week's Lesson

11. December 16.—Exalting Christ in the Life of the Nation. Isaiah 9:2-7; Luke 1:26-80; Hebrews 1:1-4; 1 Peter 3:13-18, 22; Jude 24, 25

Next Week's Lesson

13. December 30.—World-Wide Fellowship of Christians. Acts 10; Galatians 3:26-28; 1 John 1; 3; 4

Lesson Outline

WHEN GOD CAME DOWN TO EARTH

1. The world in motion (Luke 2:1-3)
2. In the city of David (vs. 4, 5)
3. The birth of the Redeemer (vs. 6, 7)
4. The angel announcer (vs. 8, 9)
5. The glorious proclamation (vs. 10, 11)
6. The Holy Babe in humiliation (v. 12)
7. The joy of the heavenly host (v. 13)
8. God's message to the world (v. 14)

Special Lesson Topics and Truths

Two accounts of the Incarnation. We are told that "the testimony of two men is true" (John 8:17). God has been careful to give us two independent accounts of the circumstances connected with the birth of our Lord Jesus Christ. Though each supplies details not given by the other, both are in perfect accord. One is given by Matthew, who was one of the twelve who accompanied our Lord when He was ministering here on earth. The other is by the beloved physician Luke (Col. 4:14) who perhaps never knew Jesus in the flesh, but who had received full knowledge of all the events connected with this most important of all nativities (chap. 1:3). Both agree that Jesus was born of a virgin and see in this the fulfillment of Isaiah 7:14. Both tell us of angelic ministry in connection with the advent of this long-promised Son of David, and of God. Both inform us that He was born in Bethlehem, as Micah had predicted He would be. Yet there are not wanting, in our day, enemies of Christ, masquerading in the livery of His ministers, who deny all of these facts. This is but an evidence of apostasy, and every loyal Christian should refuse all fellowship with such (2 John 9, 10). No matter what flattering things one may say about Jesus, he who denies His virgin birth has no title to the name Christian.

Summaries and Applications

To keep Christmas, while rejecting the Saviour whose birth is thus celebrated, is the height of inconsistency.

Nothing is more dishonoring to our blessed Lord than to profess to observe His birthday by indulgence in a godless revelry and debauchery.

The birth of Jesus Christ changed the course of human history and opened up a new and glorious era of liberty and blessing for all who trust in Him.

It is not by the Incarnation that we are saved. Jesus became man that He might accomplish our redemption by dying for us on the cross. Had the world been ready to receive the Prince of Peace when He came in lowly grace, how different its history might have been through all the centuries since!

When the Lord Jesus was born, there was no room for Him in the inn. Have we made room for Him in our hearts?

CHICAGO.

Questions for Teacher and Class

WHAT message has Christmas to the world?

2. Why was it necessary that Mary hould go to Bethlehem?

3. Does it make any real difference whether we believe in the Bible story of our Saviour's virgin birth?

4. Who was the real Father of Jesus?

5. When will the angel's benediction, "Peace on earth," come to pass?

6. Why were the shepherds selected as an audience for the heavenly messengers?

7. If Christ came to bring peace to the world, why is there so little peace today among individuals and nations?

8. Where is the only place on earth today where there is perfect peace?

(Answers on page 993)

The Busy Men's Corner

By Tom M. Olson

"There went out a decree from Cæsar Augustus, that all the world should be taxed [or enrolled]" (Luke 2:1).—About a thousand years before this, King Solomon had said, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1).

The hands of the clock of divine prophecy, so to speak, indicated the time of the fulfillment of all the predictions of the Saviour's birth, so the Lord simply turns the heart of Cæsar Augustus to the thought of a world census.

"And all went to be taxed, every one into his own city" (v. 3).—Because of this, Joseph and Mary would journey to Bethlehem, and while there the blessed virgin would give birth to the Saviour in the very place where prophecy said He would be born (Mic. 5:2).

This furnishes us with another example of the truth enunciated by the Lord Jesus that "the scripture cannot be broken" (John 10:35).

"The city of David, which is called Bethlehem" (v. 4).—Bethlehem had world famous fields and abundant harvests, and by interpretation Bethlehem means "The house of bread."

How appropriate it was even from that standpoint that the Lord Jesus Christ should be born there! He speaks of Himself as the "true bread from heaven" (John 6:32), and as the "bread of God"

(v. 33), and as the "bread of life" (v. 35), and the "living bread" (v. 51).

Some missionaries who recently returned to the United States after a prolonged stay in a Japanese concentration camp in China revealed that their chief diet was rice gruel. They said that one of their deepest longings as far as food was concerned was for a piece of bread. But it was denied them.

God has not and does not withhold His Son from hungering souls. Wherever a soul is found hungering for spiritual bread, the Lord Jesus Christ is to be presented as the living Bread—which if a person eats thereof, he "shall live for ever" (John 6:58).

"Fear not: for, behold, I bring you good tidings of great joy" (v. 10).—In our last lesson we saw Christ Jesus as the great Light. And here we find Him the source of *"great joy"!* What blessings accrue to us through His coming to earth! It is the Lord's desire that joy should fill our hearts.

One sister in the Lord who carries a tremendous domestic, financial, and physical load is so filled with the joy of the Lord that one of her workmates said to her recently, "It is all right for you to talk so cheerfully; you haven't a care in the world!" Little did the workmate know what responsibilities were on the shoulders of the other!

"For unto you is born this day in the city of David a Saviour" (v. 11).—The angel did not say, "Unto you is born a Teacher" although the Lord Jesus Christ is a peerless Teacher. The angel did not say "a Helper"—although no one can help as efficiently as the Lord Jesus. The angel did not say "an Exemplar"—even though the Lord Jesus is absolutely perfect.

What sinners need before a teacher, helper, or exemplar is the *Saviour.*

Speaking to a stranger on one occasion, I asked, "What think ye of Christ?" He answered, "I think He is the greatest of the great teachers." And in answer to the question, "Are you following His teachings?" the man said, "I am not perfect."

"That is why you need a Saviour at the outset! Man is a sinner (Rom. 3:23) and his greatest need is the Saviour who was born in Bethlehem, died for our sins at Calvary, and rose again for our justification at Joseph's new tomb! After conversion, He will be appreciated as Teacher, Exemplar, Advocate, High Priest, and Bridegroom!"

"Glory to God in the highest, and on earth peace, good will toward men" (v. 14).—I like the way this verse is rendered by Weymouth, "Glory be to God in the highest Heavens, and on earth peace among men who please Him!"

Divine order is revealed here: *"Glory to God,"* first; then, *"on earth peace."* Man's lack of concern about giving glory to God is one secret of his lack of peace on earth.

In Revelation 14:6, 7 John tells us of the angel that shall yet "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven . . ."

But in Revelation 16:9 the same writer tells us that men "blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

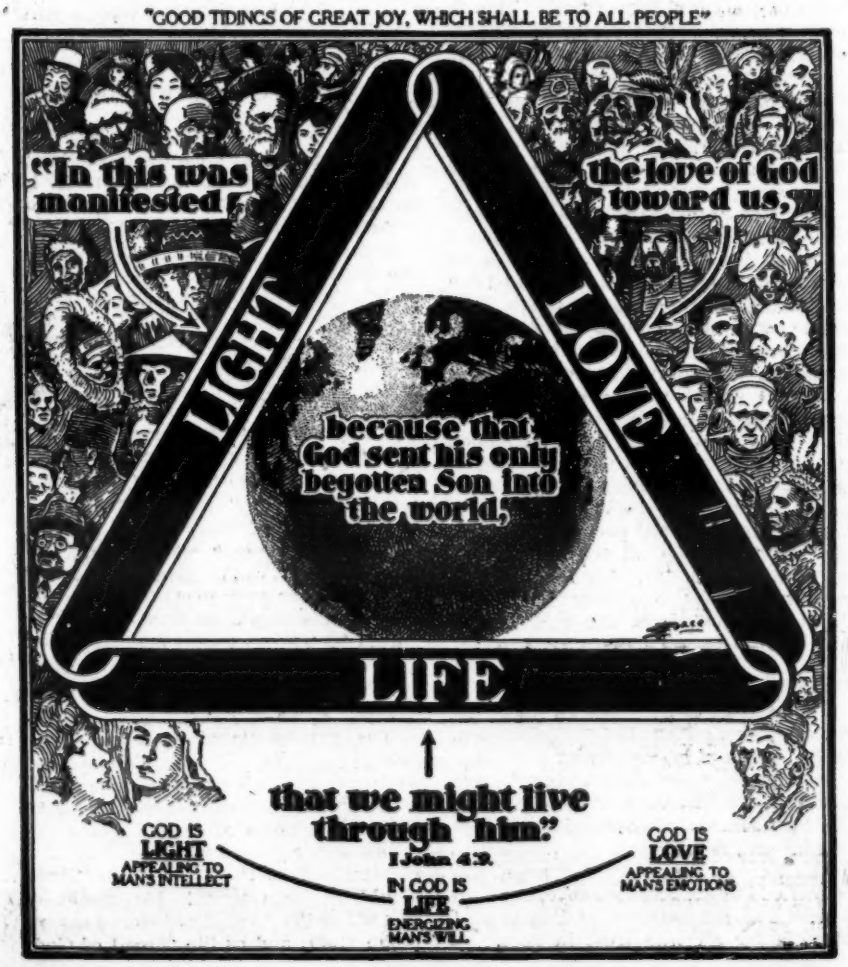
What a sad commentary on the actions of the ten lepers Luke gives us! When the misery of their leprosy was upon them, they could cry loudly and fervently, "Jesus, Master, have mercy on us."

But as soon as they were cleansed, they went silently from the One who had cleansed them, save the one who "turned back, and *with a loud voice glorified God,* and fell down on his face at his feet giving him thanks."

"And Jesus answering said, Were there not ten cleansed? but where are the nine?" We wonder what the ratio is today!

ALTADENA, CALIF.

"GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE"



The Illustration Round Table

Leaflets giving a list of the lessons for the year and explaining the conditions upon which illustrations are accepted may be had from the Times for 10 cents. $1 is paid for each illustration accepted, and $2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Because of the present paper shortage, readers are asked to limit the total submitted on each lesson to four illustrations.

He Who Rules the Skies.—*Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:14, Golden Text). Military chieftains now believe that he who can rule the skies can conquer the earth. Up there, far above all principality and power, God reigns. We rest in the blessed assurance that soon He will reign down here.—*From Dr. Louis S. Bauman. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.; and E. M. James, Toronto, Can.*

Still No Room.—*Because there was no room for them in the inn* (Luke 2:7). Not long ago a professor of psychology in one of our great universities gave a

word-suggestion test to his class of forty students. He instructed them to write the word "Christmas," and all the class did so. "Now," said the professor, "write after the word 'Christmas' the first thought that flashes through your mind regarding that day." When the papers were turned in, such answers were given as "tree," "holly," "mistletoe," "presents," "turkey," "holiday," "carols," and "Santa Claus," but not one had written, "the birthday of Jesus."—*From the War Cry. Sent by B. M. Dobbin, Murray, Nebr.*

Lighting Up.—*Shepherds . . . Fear not* (Luke 2:8, 10). A little boy who was telling the Christmas story to his mother, as he told of the shepherds, and the angel of the Lord, and the heavenly glory that shone round about them, said, "The shepherds were very much afraid, but the angel said to them, 'Don't be afraid, shepherds, they are only lighting up.'" So they were—lighting up this world of ours with a new light.—*From the Bible Teacher. Sent by Mrs. B. Dowen, Eastbourne, Sussex, Eng.*

Overflowing Joy.—*Good tidings of great joy* (Luke 2:10). In her book "Floods on Dry Ground," Miss Stuart Watt tells of a revival at an African village named Imbai, which was characterized by intense joy. People would come from far distances with the request, "We want the overflowing joy." Among others, three Walese, semi-pygmies, were sent there by a missionary. At first, for they were heathen, they were unmoved by the meetings, but later they were awakened by the Holy Spirit, and when asked what they really wanted God to do for them, replied, "The Christians have an overflowing joy. We want God to give that joy to us." When the way of salvation had been made clear to them, they prayed thus, "O God, we don't want our sins any more. Take them away and give us the joy the other people have got in Jesus." When telling their friends about it afterward, they used to add, "And God gave it to us that day."—*From the book. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

When Heaven's King Came Down.—*Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:14). "Heaven's choir came down to sing when Heaven's King came down to save."—*From D. L. Moody's "Notes From My Bible." Sent by Nelson A. Jackson, Keuka Park, N. Y. Prize illustration.*

Please pray for the staff of The Sunday School Times in all departments: press, mailing, and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

This Week's Questions Answered

(The questions are on page 991)

1. Christmas brings no message to the world, only to those individuals who will step out from the world, and, believing in Jesus Christ, become children of God.

2. Because God had declared, seven centuries before, that it was there the Messiah was to be born.

3. It makes all the difference between believing God's Word and making Him a liar.

4. God was His Father, both as to His deity and His humanity.

5. When Christ returns in power and great glory to reign on earth.

6. The hearts of the shepherds were prepared to receive the Saviour, and like Anna, Simeon, and the wise men, they believed (Luke 2:15).

7. There must be peace in hearts before there can be complete outward peace, and such peace can only come into hearts that are willing to accept the Prince of Peace.

8. In the heart of the believer whose mind is stayed on Him (Isa. 26:3).

From the Platform

By Philip E. Howard

A Prayer Before the Lesson.—Our Father, we thank Thee for the joy that the Christmas good tidings have brought to mankind. We pray Thee that in the midst of the world we may hear above the sounds of the world the angelic message. May we not be distracted and overburdened by the cares of the daily life, but may we be keen to hear the heavenly voice speaking to us from Thy Word concerning the Good News of our salvation in Christ Jesus, and the joy of fellowship in Him, day by day. We thank Thee for the gladness of the Christmastide, for all the happy fellowship of family life, and for the blessings of friendship. We thank Thee for this day in the Sunday school, and for all that it means in our life here. Give each one of us, we pray Thee, a heart of joy as we pass on the good tidings to others. In the name of Him who came that we might live. Amen.

After the Lesson.—Have you ever noticed how many sad-faced persons there are on the streets? One day a man was walking along Chestnut Street in Philadelphia, and a friend stopped

FOR YOU
GOOD TIDINGS
GREAT JOY
TELL OTHERS!

him, looked into his eyes, and then said laughingly, "Why, you look as though you had the whole Wanamaker business on your shoulders!" That was a good rebuke for a needlessly troubled look.

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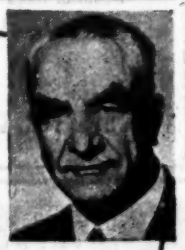

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One day when Mr. Wanamaker himself was, as everybody knew, having a very difficult time with his great business cares, a visitor in his office, hoping to comfort him a little, said, "Mr. Wanamaker, is there anything troubling you just now?" "Yes, there is," he answered quickly, "I have got a speech to make tonight, and I can't think of a word to say," — and his look of amusement entirely changed the atmosphere. What joy ought to be in the heart of the Christian! The good tidings that came to the shepherds were tidings of great joy; not of gloom or of distress, or of heavy-hearted bewilderment about the days that were to follow. Do other folks know that your Christian life is just brimful of joy? Are you representing the Lord Jesus in this? Let us think about this as we go about our duties today, and in the coming week, and then straight on through other days. Let's say the Golden Text together, and then the pastor will lead us in prayer.

PHILADELPHIA.

Little Jetts Teach the Lesson

By Wade C. Smith

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, the title of this lesson is "The Message of Christmas to the World." Of course the great central message of Christmas is *salvation*. When the angel announced to Joseph the coming birth of our Lord, he said, "Thou . . . shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). The name Jesus means Saviour. That is the message that a lost and floundering world needs first and most: A Saviour was born in Bethlehem nineteen and a half centuries ago, a Saviour for lost sinners; and He lives and reigns and seeks to save them today. You cannot celebrate the birthday of our Lord in a finer way than to dedicate yourself to the spreading of that message at home and abroad to the full extent of your powers.

But there is today an added message of tremendous import, one which this old war-torn world needs more than it ever has since God created it and launched it in space. It is the message of *peace*. This is not new. The message has been there all the time. The host of angels announced it to the shepherds when they said, "Glory to God in the highest, and on earth peace, good will toward men." The prophet, Isaiah, foretelling this same event over 700 years before, said he "shall be called . . . The Prince of Peace" (Isa. 9:6). During the past four years, for the first time in history, the world has been at total war. It is only now suspended because the Allies have gained a military victory over the Nazis and the Japanese. The shooting and bombing has stopped, but the matter of establishing peace among the nations is proving to be as difficult (if not more so) as winning the war.

Up to this writing (in October) the Allies, who by the right of conquest are in position to dictate the terms of peace, after many months have been unable to agree among themselves. Each is suspicious of the other. None is willing to trust the other. Peace seems to be an elusive thing and a long way off. Meantime, the atomic bomb has come into the picture with its world-destroying potentialities, and the world is growing more jittery over it every day. What a time for a real message of peace! What a time for an application of the only solution: that which is in Jesus Christ, the Prince of Peace. Would that it could be done, but it is not probable that it will be done.

The statesmen and diplomats are not trying to work out the problem of peace by the teachings of the Lord Jesus Christ. Some of them doubtless are Christians at heart, and there is a good deal of high sounding philanthropy and benevolence in the plans for feeding the hungry nations and to keep them from freezing this winter, which is all very well as far as it goes, but none of the leaders give any indication of going all the way with the Prince of Peace.

Of course we should not allow criminals like Hitler and Goebbels and Goering, Mussolini, and Tojo to escape justice and the punishment that is due them; but there is a wide field for the Golden Rule where it could be safely applied among our enemies. It is no easy matter to say how this should be done. The best minds of the most Christian statesmen would find it extremely difficult to put it into operation. And, fellows, you and I can do very little about it in a world-wide way. It is not likely that you and I may stand on a mountaintop and issue a pronouncement that will clarify and settle the world's plight. But there is a simple thing we can do in a large way, and it is this: we can celebrate this birthday anniversary by enthroning the Prince of Peace in our own hearts as the Master of our lives. Thus we will secure to ourselves the peace that Jesus Christ gives. It

"Out of Egypt Have I Called My Son"

—Matthew 2:15.

AGAIN our thoughts turn to the ever timely and wonderful story of the Nativity of our Blessed Saviour. The thought that He who was Lord of lords came into this world as a refugee child and had to flee into Egypt before the tyranny and wrath of men, somehow moves us deeply!

How fitting that we who love Him and worship Him should at this time very specially remember His refugee brethren, the thousands of the Jewish remnant whom the whirlwind of war and calamity has scattered across the face of the earth.

The Friends of Israel Missionary and Relief Society, Inc., is engaged in a ceaseless loving ministry among the destitute, and shepherdless thousands of Israel at home and abroad, proclaiming the love of God in Christ Jesus, by word and in deed. Your prayers and generous help are urgently needed.

In gratitude for the unspeakable gift of God send your Christmas gift for those who are still *in the Egypt of darkness and despair*, for suffering Israel.

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must begin in our own hearts before we can do anything about passing it on to those about us, and to the world.

The most impressive of the "four freedoms" which our late President talked about nearly five years ago is the "freedom from fear." Fear looks toward the future and trembles. The past is gone and somehow we are enduring the present, but Fear sees a future full of dread and uncertainty. There is no possible way to gauge it. Jesus Christ really gives us freedom from fear. The angel Gabriel announced the coming birth of Jesus to Mary with a "Fear not." The angel who first spoke to the shepherds on the hills near Bethlehem began his announcement with "Fear not." Many times our Lord began His remarks to His disciples with "Fear not." This old world desperately needs to be delivered from fear. The only One who can bring that freedom is the Lord Jesus Christ.

Fellows, do you ever suffer from fear? Have you found the peace that is in the Lord Jesus Christ? Then get the word around to others in every possible way you can find.

GREENSBORO, N. C.

For Primary Teachers

By Ethel S. Low

Topic and Scripture:
When Jesus Came (Luke 2:8-20)

FOR this Christmas lesson, it would be very good to secure one of the beautiful printed Nativity scenes, showing Joseph and Mary and the Babe in the stable, and the shepherds and the angels. Some have also the Wise Men. While of course the pictures are the idea of some artist, and are not authentic, they do help to make the story live, for the children.

The story is so beautiful that it never grows old, though we tell it every year. Tell it as if you believed it really happened, which you do. But we fail so often to make Bible stories really live. I have had grown people who had gone to Sunday school all their lives say to me, "I never knew that the people in Bible stories were real people, who lived and suffered as we do. I'm just beginning to sense this." There is something wrong with the telling of Bible stories when such a thing can be true. Dramatize them. Capture the child's attention and hold it.

Then at Christmas time, I like to emphasize the giving of gifts to somebody who needs them, not in the sense of charity, but gifts of love. God gave the world His greatest Gift. Surely we can find some lonely one, a sick person, or one who has little of this world's goods, that we can share our things with. American children in general receive so much

at Christmas that they get the wrong perspective. They think only of getting and little of giving.

It is very fitting to announce a couple of weeks before that on this Sunday everyone will bring a little gift to be given to someone who needs it. Children like to give, if they are trained to it.

Or, here is another suggestion. Make this a day for missionary giving. Choose a missionary and tell the children about him or her. Show the missionary's picture. Tell about that missionary's work. Then let the children bring their money for this missionary. Missions in general means nothing to a child, or an adult, but one missionary may be made very interesting to either child or adult. Personalize your missionary teaching. Try to make this an outstanding day, one the children will remember.

QUIZ

1. Why were the shepherds out on the hills at night?
2. Whom did they see there?
3. What did the angels tell them?
4. Where did the shepherds go?
5. Whom did they see?

MODESTO, CALIF.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
The Message of Christmas (Luke 2:8-20)

ONLY two days to Christmas! Can you repeat Isaiah's announcement of the Baby who was to be King? (Isa. 9:6, last Sunday's Memory Verse.) Who else had an announcement before the Baby was born? (Mary.) The angel of the Lord gave another announcement the very night He was born. This time it was not the far-away announcement of a King who would rule hundreds of years later, but the announcement of a Saviour *now*.

It was chill and dark as men kept the night watch about their sleeping sheep in Bethlehem's fields, just like any other night. But sudden as a flash of lightning came the glory of the Lord and the angel. Who will read the angel's announcement in Luke 2:10-12?

"Good tidings of great joy." Why did the angel think people would be so very happy to receive his news? Verse 11 tells. What is a Saviour? Someone may look in the dictionary. "One who saves." Do you ever go skating? Suppose the ice broke and you went down into the icy cold water. You knew you were drowning, and there was nothing your friends could do to help; they would just go in, too, if they came near. Wouldn't it be good news to you if one of the boys shouted to you, "A man is coming to save you"? Worse than death by drowning and going out of the sunlight of our day is death by sinning and losing Heaven and eternal life with God. The shepherds were probably good men, but they knew they weren't good enough. One of them, perhaps, was unkind and somewhat selfish. Another may have shirked his share of the work. Perhaps one had kept another man's lamb which had strayed into his flock. Each one knew in his heart that he was a sinner. "The soul that sinneth, it shall die" (Ezek. 18:20). And the angel said that a Saviour was coming. So that was good news, wonderfully good news for the shepherds. Verse 20 tells how they felt as they welcomed the Saviour. The angels of Heaven thought it wonderful, too. They were, perhaps, the first to say, "Thank you" to God for sending His Son as the Saviour of men. "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14, Memory Verse). Such wonderful, good news is it that 1,945 years afterward we still keep Christmas with joy and happiness.

(Indicate some Christmas decorations of red and green.) Do you know what our Christmas colors mean? The blood-red makes us remember the love our Saviour had for us when He died on the cross to save us. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The evergreen reminds us of living forever, eternal life that will never die. The Lord's own promise to them that are His is,

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JEWISH SURVIVORS OF EUROPE SPEAK

The Rev. Jacob Peltz, Ph.B., B.D.

Here is an excerpt from a letter just received from our Hebrew Christian worker in Holland: "I can hardly express in words how thankful I am to you and your wife for sending us such a lot of your personal garments and of such very good quality. My wife and children were so happy to receive them. We will never forget this token of brotherly love and thank our Heavenly Father for His care. . . . The missionaries T—— and B—— were robbed of their furniture, books, etc. They ask for Hebrew Bibles, books, etc., for their work on behalf of Israel. . . . Please send us more clothing for destitute Hebrew Christians and Jews."

A Jewish doctor whom we rescued from Germany and who is a witness for Christ writes: "Thank you for all your endeavors to bring my wife and me to the United States. Through all these years we have not forgotten that it was you God used as an instrument to save us from peril."

A veteran Jewish missionary of Germany writes: "My brother, who is a Jewish Christian, and his two sons, whom I baptized, are starving. The Jewish Committee won't give them anything because they are baptized."

We earnestly ask Christians to help us relieve these and many other cases of distress amongst the surviving Jewish remnant in Europe. Help us to maintain our refugee Hostels in Great Britain, to provide food and clothing and passage money for those in distress. This is a time of unparalleled need and opportunity to witness concerning a living, loving Saviour to the suffering brethren of our Lord.

Note: Free booklets, "The Virus of Jew Hatred" or "A Christian's Attitude Toward the Jews," gladly sent on request.

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"I give unto them eternal life; and they shall never perish" (John 10:28). (Give each child a rectangle of green construction paper from which to cut a Christmas tree, and a much smaller one of red from which to cut a cross. The cross may be pasted onto the tree. The reference, 1 John 1:7, may be written on the cross, and John 10:28 on the tree.)

Were you ever naughty or selfish or unkind? Then you need a Saviour, too. The angel's Christmas message is for you. "Unto *you* is born this day . . . a Saviour." Will you welcome Him into your life and let Him save you? The angels will sing another glory song if you do (Luke 15:10). Hang your red and green reminder of Christmas where you will see it first thing Christmas morning. And before you dash downstairs to see what gifts are waiting for you, will you give glory to God by thanking Him for *your* Saviour?

A red and green arrow for the chart may bear the word "glory" and the Memory Verse reference, and point toward "God."

BUCKSPORT, MAINE.

My Class of Girls

By Beatrice E. Borchardt

WHAT HOPE DOES CHRISTMAS BRING TO THE WORLD?

LET the class pause this morning in the midst of a busy Christmas season, to worship the One whose birthday we celebrate. Read the Scripture responsively, or have one of the girls recite it. This is one of the most beautiful passages in the Bible, one which everyone should memorize (Luke 2:8-20).

Why did Christ come to earth? He came in response to:

A NEED (Gen. 3:14-19; Matt. 1:21).

A PROMISE (Num. 24:17-19; Isa. 9:6, 7).

A PRAYER (Mal. 3:16, 17; Luke 2:25, 26, 37, 38).

For the same reasons Christ comes to human hearts, and will some day come again to rule on earth.

Why did He come as He did?

Recall Christ's heavenly background (Psa. 45).

His willingness to humble Himself for our sakes (Phil. 2:5-8; Heb. 2:9 to 3:1).

If Christ had come as a wealthy political leader, would those in authority have been willing to accept Him as their Lord and Saviour? Would the common people, then, have heard Him as gladly?

Why did His message come to shepherds? These men must have been well-learned in the Scriptures; men who believed that the Messiah would come as the prophets had foretold, and who expected Him at any time. While they waited they did not waste time. They went about their routine occupations, busy and faithful to the affairs of each day. Thus Peter and his comrades were diligently performing their duties when Christ called; Nathanael was ready in mind and heart when Philip told him of the One "of whom Moses . . . did write" (John 1:45-49); Simeon and Anna kept on praying while they looked forward to the coming of Christ; John "was in the Spirit on the Lord's day" when the Revelation was given to him (Rev. 1:10).

What changes did Christ bring when He came? He changed man's relationship toward God, and toward one another.

Toward God	*Toward one another*
Pardon	Humility
Peace	Good will
Praise	Joy

"I don't think I am better than some of the other girls any more," said one who had just been converted. When we have recognized ourselves as sinners in need of salvation which the Lord came to provide, and have accepted the pardon He offers, how, then, could we be anything but humble in our attitude toward fellow beings? (Eph. 5:30-32.) The Spirit of the Christ of Christmas makes us humble.

Also, after our restlessness and worry have been replaced by the quiet, reassuring peace of God, how could we have anything except "good will toward men"? What is "good will"? Did you ever hear of good will between nations who were at war? If we turn the word around we have "will good." Isn't that the essence of good will—willing that good should come to others? This calls for more than "wishful thinking" about the general welfare of our neighbors. It involves doing something concrete to bring the wished-for good to pass, whether it is for the community orphanage, some lonely elderly neighbors, or a friend who is carrying the Gospel to natives in Honduras. This is one of the hopes of Christmas, that when Christ's peace has penetrated hearts, they will overflow with deeds of good will to others.

As we compare praise toward God and joy toward our neighbors, you may feel that you cannot praise and be joyful this Christmas, but has anything happened to you that has made God less worthy of praise? Circumstances may have changed, but God is the same. Have you praised Him for Himself, for the gift of His Son—your Saviour, and for the privilege of living to serve and glorify Him? As for our neighbors, being joyous and cheerful is one of the most important contributions we can make to this sad-hearted world. As Christians let us do our part this week to bring *"joy to the world."* Why? Because *"the Lord is come,"* and He is *coming again!* and He wants our neighbors to know it.

ALPAUGH, CALIF.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, December 23
4. Jesus the Son of God
(Matt. 1:18-25; 16:13-17)

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IT IS fitting at this time, when the whole Christian world is commemorating the birth in human form of the Lord Jesus Christ, that we should consider the testimony given in God's Word to the fact that He is the Son of God. We have been reminded many times before of the simplicity and humility that surrounded His coming. We have seen the simple shepherds who paid Him His first earthly homage. We thought of the crowded inn and the crude stable to which His mother and foster father went in order that the Lord Jesus might be born. But all these facts should not be permitted to obscure the great and marvelous truth that this was the Son of God who was born on Christmas night in the form of a little child. Many babies have been born under poor and difficult circumstances, but this Baby was the Son of the Highest, the Lord of Glory.

1. The prophets foretold that He was the Son of God. Isaiah wrote many hundreds of years before the birth of Christ, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

2. The angel announcer said that Jesus was the Son of God. To Joseph, the angel revealed that the Child to be born to Mary, his espoused wife, was "conceived in her . . . of the Holy Ghost" (Matt. 1:20). To Mary, the angel Gabriel brought the word that the Child she should bear would be called "the Son of God" (Luke 1:35).

3. The Lord's forerunner said that Jesus was the Son of God. In John 1:32 to 34 we read, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

4. The Lord Jesus Himself said that He was the Son of God. When Simon Peter made his great confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16), the Lord did not rebuke him, but confirmed Peter's statement by saying that flesh and blood had not revealed it to him, but that it had been revealed by "my Father which is in heaven" (Matt. 16:17). Read also, in this connection, verses 20 and 27 of this same chapter. When the Lord Jesus stood before the high priest after His arrest, and was charged to tell him "whether thou be the Christ, the Son of God" (Matt. 26:63), He replied, "Thou

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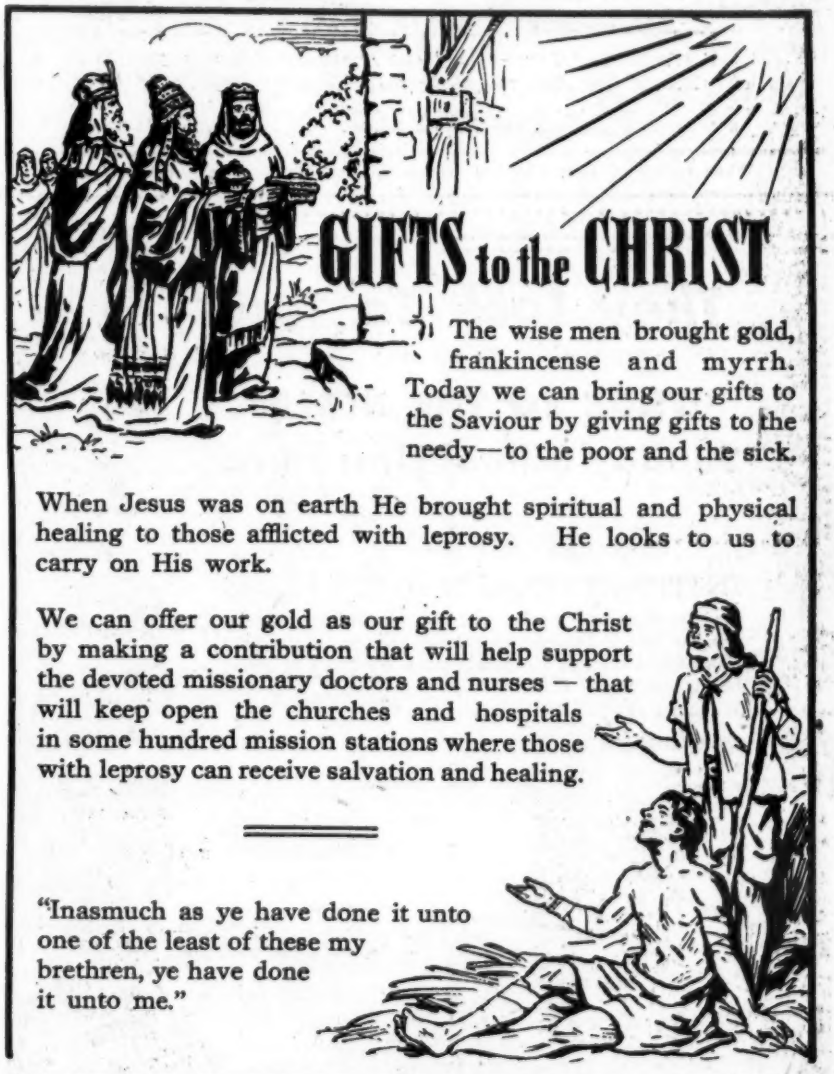

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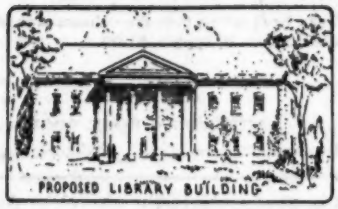

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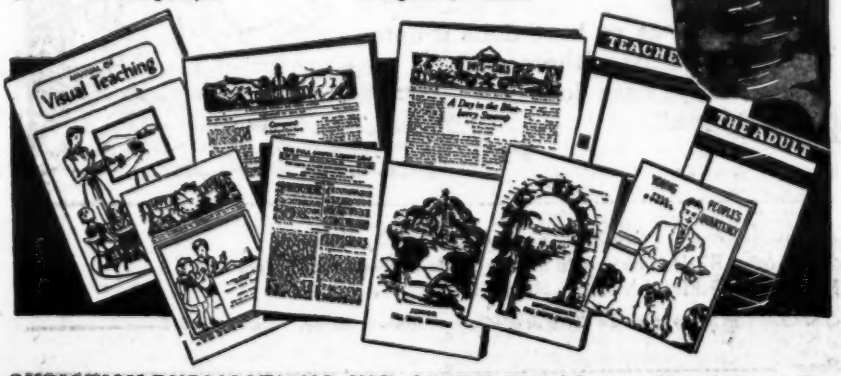

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hath said," which the high priest and those with him understood to be an affirmative answer, for the high priest tore his clothes, and accused the Lord Jesus of blasphemy.

5. God, the Father, said that the Lord Jesus was the Son of God. Both at the time of His baptism (Matt. 3:17) and at the time of the Transfiguration (Matt. 17:5), the Father spoke from Heaven saying that this was His Son.

6. His disciples said that the Lord Jesus was the Son of God. Read John 1:14; Matthew 16:16; 1 John 4:9; 1:3; 2 Peter 1:17, 18; Ephesians 1:3.

7. Even the demons affirmed that the Lord Jesus was the Son of God. Their testimony was rejected by the Lord Jesus, not because it was untrue, but because of its source. Nevertheless, they recognized Him and openly proclaimed His Sonship. Read Luke 4:41 and Mark 1:34.

The great question for us as we consider this multiple testimony from God's Word to the great truth that the Lord Jesus is the Son of God is, "Whom say ye that I am?" (Matt. 16:15.) Have you confessed Him as the Son of God and as your Saviour? If you are willing to throw open the door of your heart and let Him into your heart, you may have that inner assurance as to His Sonship which the Holy Spirit always brings to those who belong to the Lord Jesus. The great office of the Holy Spirit is not to speak of Himself but of Christ, and He will make real to your heart this greatest truth of all of the Christmas season, if you will humbly and quietly acknowledge God's Son as your Saviour and Lord.

PHILADELPHIA.

The Return of the Son

(Continued from page 987)

enough to know that He is coming. Some glad day we shall hear the shout, "Behold, the Bridegroom cometh!" Gone then will be all sad memories and heartaches. So while we watch and wait, we who have this blessed hope, prepare in great detail for that coming. Each morning, "Occupy," never letting the sun set without having witnessed for Christ, never letting a call for Christian service go unheeded. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." We spend much time in the reading of His letter to us, His Word.

This is written for the encouragement of Christian mothers who are waiting with various degrees of patience for their sons to come home. Much more should be our longing to see Him who loves us with an everlasting love, infinitely more than earthly sons ever can. Greatly has He forgiven, great should be our love for Him, deeper than love

of earthly relations. Strange paradox that we love our soldier sons twice as much because we love Him more.

Our hearts are filled with hymns of praise during these trying days which are moving swiftly to the end of the age. Our hands are filled with joyful preparation and expectancy. Our lamps are trimmed and bright. In the night season we can sing, knowing that the day, outwardly like any other day, will come when we shall hear the call, "Come up hither"; and our prayers rise to meet the Son of Righteousness, "Even so, come, Lord Jesus."

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Children at Home

A Christmas Dolly

By Katharine Trumbull Scoville

The father of the four children in this lovely little Christmas story was Dr. Henry Clay Trumbull, Editor of THE SUNDAY SCHOOL TIMES *from 1875 to 1903. When the children grew up, they became: Mrs. John Sparhawk, Jr.; Mrs. Philip E. Howard; the Editor of the* TIMES *(Charles Gallaudet Trumbull), 1903-1941; Mrs. Samuel Scoville, Jr.*

IT HAPPENED sixty years ago. Christmas was not far away, and I was longing for and hoping for a doll. I really was expecting her to come to me, and I had named her Dorothy, which I thought was the loveliest name in the world. Every night when my mother had prayed with me and said good night, I would lie awake and talk to Dorothy—pretending she was in bed beside me.

Mrs. Scoville's granddaughter, Katharine Barry, holds little Dorothy.

At last Christmas Eve came, and we four children, Alice, Annie, Charley, and I hung up our red woolen stockings, which our grandmother had knit, and which we used only at Christmas.

Very early Christmas morning we got up and we looked at our bulging stockings in the eerie darkness long before dawn.

Of course Father and Mother were at breakfast with us, but they always let us have our stockings as soon as we woke up, while they were still asleep. We hurried through breakfast, for we

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were looking forward eagerly to our big presents, which Father dealt out from the big clothesbasket to each of us in turn, as we sat around the dining room table. One present after another was handed out, and we tore off the wrappings to see what was inside, but Dorothy had not appeared, and I was getting quieter and sadder every minute, and no one knew how disappointed I was.

At last there were only two big boxes in the basket, and I was sure neither one held Dorothy.

My father always wore a black Army hat from his Civil War days, and when it grew a little shabby he would turn it over to our faithful furnace man, George Brown, who wore it with great pride, for he had not been in the war.

As my mother handed these two hatboxes to my father, she said very demurely, "See which of these you want, and then you might give the other to George Brown."

Father opened one box, and there was a new Army hat—the same familiar style which everyone knew and loved. Then he opened the other box, and, with a twinkle in his eye, lifted up on his head Dorothy! Yes, it was my dolly, beautifully dressed by my sister in a blue cashmere dress, and a white pinafore, and black stockings and bronze high button shoes, just the clothes that little girls wore sixty years ago. I was so happy I could hardly speak, but I hugged Dorothy as my father handed her over to me, and I've loved her ever since.

And now I have just had her restrung at the Doll Hospital, and she is dressed in her same clothes and I have given her to my granddaughter Katharine, my namesake, who loves her almost as much as I did.

Those happy days in our home have come back to me so vividly, that I wanted to write about them to THE SUNDAY SCHOOL TIMES. Four of the six who were together that Christmas Day have gone to our Heavenly Home, and what a glorious reunion we shall have when we are together once more!

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Why the Son of God Became Man

(Continued from page 986)

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [unto Hades], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:29-32). Thus Peter shows that it was the resurrected Christ who should reign on the throne of David.

Christ became man to manifest God to man.—God walked this earth as a man, and in Him man saw the perfect expression of God's character. But the real manifestation of God's heart toward man took place on the cross. "God is love" (1 John 4:8); and, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Christ became man to become our

High Priest.—In order to know and understand perfectly the trials of His own people, and thus give help, it was necessary for Him to become man, and walk through this scene of testing here below. But it is the resurrected Christ at the right hand of the Father that has become our High Priest. When, after His death and resurrection, He ascended back to the Glory, He was "called [saluted] of God an high priest after the order of Melchisedec" (Heb. 5:10).

Christ became man to show believers how to walk.—As the obedient One, He is our Example. But His obedience led Him to the cross. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

All the purposes of the Incarnation came together at Calvary.

It is blessed to notice that when Christ was here on earth, He bore witness to all the purposes of His Incarnation:

To be Israel's King: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest" (Matt. 27:11).

To manifest God: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9.)

To become our High Priest: "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64).

To be the believer's Example: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

To die on the cross: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

The First and Second Advents of our Lord are inseparably connected. All the glorious purposes of the Incarnation will be consummated at the Second Coming of Christ. *Then* He shall occupy the throne of David: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). *Then* He shall manifest God as the God of judgment, even as the first time He came He manifested Him as the God of love: "For the Lord is a God of judgment" (Isa. 30:18). "For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. 96:13). *Then* His Priesthood will be fully consummated, for, when He reigns, it shall be as a Priest upon His throne: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:12, 13).

Christ is now the Example of the believer, but how many times we fall short of walking as He walked. But *then* we shall be able to follow Him perfectly, for we shall be like Him: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). *Then* the value of the cross will be fully manifested; when His redeemed ones are with Him in Glory, "he shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11). Creation itself will be re-

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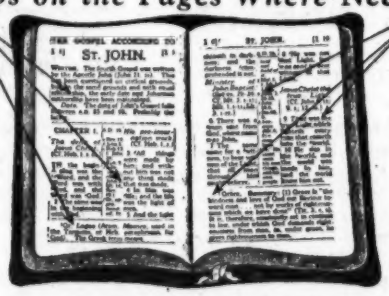

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A Christian Novel for Servicemen

LAST spring (March 10) the TIMES reviewed a Christian novel entitled "Ponderin' Pete," by the well-known Christian artist, Lawrence Saint. It is the story of a Southern mountain boy who joined the Army and was soon subjected to all the temptations of Army life. But a fine Christian fellow befriended him, and finally these two fellows and their girl friends are brought together in a remarkable way, in happy, wholesome social contacts. Pete and his girl are led to Christ by the other two. The arguments woven into the story against drinking, dancing, gambling, and some other evils are concise and convincing. The TIMES said of this book: "It was written to set forth the good news of salvation and the abundant Christian life in an attractive way for soldiers and their friends. . . . All together, this is a thoroughly wholesome, enjoyable story, with a crystal clear Christian message."

As a missionary ministry, Mr. Saint has been receiving gifts which have enabled him to send out 1,325 copies of "Ponderin' Pete," to thirteen American ports, to be used in the Merchant Marine, and to twenty-three general military hospitals. He writes a letter to the Protestant chaplains in the hospitals, and has received many appreciative responses. As the author, he takes no pay on these books sent out as gifts. He also has many letters of thanks from librarians at the ports, as well as from individuals. Mr. Saint is

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With the New Books

The Bible Way Series. Compiled by Ada A. Snyder. (Biblion Publishers, 4828 N. Kenmore Ave., Chicago 40, set of three, $1.) A little over a year ago the first of this series, "Pray the Bible Way," was reviewed in the TIMES (July 22, 1944). The author has completed a series of three booklets, bound in colored art paper and of vest-pocket size. "Answered Prayer" has been arranged as the previous volume by taking portions of Scripture from various parts of the Word, and, without comment, weaving them into helpful paragraphs which answer the abundant questions on prayer that frequently arise in the mind of the child of God. In the other recent volume completing the series, "To Know Jesus," similar passages are brought together, without comment by the compiler, to present Jesus as Messiah, Saviour, Mediator, High Priest, Prophet, Judge, Comforter, and in other ministries, making a very valuable textbook for further study, and a help in dealing with others who may not know Jesus as God's provision for life eternal.

The Church School and Worship. By Irwin G. Paulsen. (Abingdon-Cokesbury Press, Nashville 2, Tenn., 60 cents.) The author of this book has made an attempt at the impossible that has only demonstrated its impossibility. He has tried intelligently to discuss and outline a program for Christian worship, while ignoring the grace of God and the exhibition of that grace — the cross of Christ. His thesis at the outset that worship should be primarily objective, not subjective, or, in other words, should occupy us with God, not with ourselves, is good. But from this point he proceeds to suggest a program of worship for various departments of the Sunday school which will bring before children the power and majesty of God, His beauty, as shown in nature, and His love in a general way. Depriving children the experience of worshiping the Christ who died for them, he advocates the introduction of symbols, pictures, music, and the exalted language of prepared prayers to stimulate their religious experiences. Occasional references to the Roman Church and its Mass are an implied plea for the return of Protestants to a more

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ritualistic form of worship. A closing chapter on private worship is a forthright advocation of the practices of the Oxford Group Movement. In themselves, many of the practical suggestions in this book are of merit, but its tone is so distinctly opposed to evangelical Christian thought that it is unworthy of the attention of any Christian leader who is seeking to lead the hearts of the young out in worship to Him who loved them and gave Himself for them.

Pastoral Work. By Andrew W. Blackwood. (The Westminster Press, Philadelphia 7; $2.) The need of the hour in theological seminaries and in the ministry is a greater emphasis upon pastoral work. This is the contention of Dr. Blackwood in his book on that subject. After stating the need, he endeavors to tell how pastoral work is to be done, and this is the purpose of the book. The author's desire is to be practical. His method is to set forth working theories and follow them by the examination of case studies which show the value of the theories. Using this method he discusses such subjects as: beginning in a new field, planning the work, offering prayer and reading the Bible, the pastor's wife, ways to attract children and men, ministering to the sick and sorrowing, and keeping records.

In addition to discussing these basic problems, the author presents and discusses other suggestions for enhancing pastoral work. These include: carrying a kit-bag, using the mails, blessing a new home, the "pastor's hour," and the like. Following each chapter are suggested readings on the subject of the chapter, and in an appendix is a list of books about pastoral work.

Dr. Blackwood has undertaken a difficult task, and, with some exceptions, he has accomplished it well. His thorough knowledge of the literature of the subject, together with many years of experience as a pastor, has made him a specialist in his field. He tells us how to do the work and makes us want to do it. His case studies are carefully chosen and include the failures as well as the successes of pastors. One is encouraged by his emphasis upon taking all pastoral problems to the Lord and waiting upon Him until the answer comes. Also fine is his advice to apply the principles of the atonement, mercy, and justice, to all moral problems.

In his book the author says he is a conservative. One is a bit surprised, therefore, in these days of doctrinal decline, to hear him speak of a present-day "revival of emphasis on Christian doctrine" and to see the example of this which he cites, namely, Dr. Reinhold Niebuhr's book, "The Nature and Destiny of Man." This book is Barthian, not conservative. Barthianism is not a revival of emphasis on Christian doctrine, but an effort to get value from Christian doctrine while continuing to deny many of the facts of Scripture which are the basis of those doctrines.

It is also disappointing to find Dr. Blackwood quoting frequently such men as Dr. George A. Buttrick and calling him "noteworthy as pastor and preacher," when Dr. Buttrick is known as an unbeliever who is not even sure there is a God. If such men must be quoted, certainly a warning should accompany the quotation lest the unsuspecting reader be tempted to follow their example in all things. It is unfortunate that a book with so many fine things in it for preachers should be tainted with an unscriptural tolerance of unbelief.

The Hour Struck. By Dan E. L. Patch. (Zondervan Pub. House, Grand Rapids 2, Mich., $1.50.) Chief of Police Whepley, a conscientious Christian, finds his job far from enjoyable. For it would seem that liquor and gambling interests were leagued with every corrupt political faction and kowtowing officeholder to break this hidebound Puritan willy-nilly. But staunch faith in God and the fine detective work of his daughter, Miss Dee, bring the chief through with colors flying. This unusual story not only demonstrates "Whatsoever a man soweth—", but serves as an eye-opener to the powers of evil in our cities, and to the unexplainable ignorance of good people regarding their civic obligations.

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For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

December 17 to 23

Mon.—Luke 2:8-15. Good Tidings.

PRAYER SUGGESTIONS: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Judge not the reception that will be given to the Gospel by the way people receive your expressed opinion of it. The "good tidings of great joy" are the same now as when shepherds and the people first heard and preached it. It is still "music to the sinner's ear." The preparatives for its reception are often neglected in our messages, so that thirsty souls do not feel the need of the Gospel as water of life and bread of life. *Pray that God will reveal the secret of preaching the Gospel in converting power to a great multitude of His servants.*

Tues.—1 John 4:9-14. The Meaning of Christ's Coming.

PRAYER SUGGESTIONS: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." In this way the Apostle John restates John 3:16. The mission of the Son of man to the end of his (John's) life was still the wonder of wonders. Never get too familiar or irreverent in speaking of the blood-shedding of Christ. Let added years add love to Christ. *Pray for fresh visions of the dying love of Christ, and for renewal of zeal for spreading the Gospel.*

Wed.—Luke 2:25-32. The Prophecy by Simeon.

PRAYER SUGGESTIONS: "Then took he him up in his arms, and blessed God." Simeon's praise and prophecy had the background of special blessings. The same blessings can loosen the tongue of every Christian. The glorious Son of God and particular leadings of the Holy Spirit caused him and will move us to bless God and speak His praise. Meeting the Saviour and the guidance by the Spirit are the soul's most wonderful experiences. Have you met Him? Are you led by the Spirit? *Pray for the Farmer's Christian Postal Service (aims to send the Gospel to every farm in Great Britain), the Rev. J. C. Williams, Tenterden, Kent, Eng.*

Thurs.—Matthew 3:13-17. God's Beloved Son.

PRAYER SUGGESTIONS: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Jesus is more dear to the heart of God than any other person in the universe. He is justly called "beloved" and "only begotten Son" of God. Our acceptance before God is "in the beloved." This title is given to Christ in the New Testament seven times, which is the number of completeness. We find completeness in Christ. Adore God's beloved Son. *Pray for the Christian Evidence Society of Great Britain (fighting unbelief and atheism), 207 Grand Bldg.; Trafalgar Square, WC 2, London.*

Fri.—John 14:8-14. Oneness with the Father.

PRAYER SUGGESTIONS: "I am in the Father, and the Father in me." Christ and the Father are joined together in a way no other person or being can be united with Him. All that can be said of God as Creator, Preserver, and Saviour can be said of Jesus, our Lord. Meditate on our Lord's words to Philip. Glorify your Lord and your God. *Pray for fuller appreciation of the deity of Christ.*

Sat.—Colossians 1:9-18. The Pre-eminence of Christ.

PRAYER SUGGESTIONS: "That among all he might have the preeminence" (marg.). *One* there is above all others. He who is "before all things" and by whom "all things consist" (hold together), "the image of the invisible God, the firstborn of every creature," the Head of the Church, who redeemed us by His blood, deserves the highest honor Heaven and earth can give. O come, let us adore Him! *Pray for the Open Air Mission, 19 John St., Bedford Row, London, W.C. 1.*

Sun.—Matthew 2:7-12. Gifts for the King.

PRAYER SUGGESTIONS: "They presented unto him gifts." What we do for the Lord Jesus must now be done to others in His name. Help others in obedience to His will and you will be serving Christ. Christ also reaches and blesses others through our obedience. Let the influence of your life be, by God's grace and help, in harmony with His Word. *Pray for the Spanish and Portuguese Society Church Aid Society, 45 Chancery Lane, London, W.C. 2.*

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Christmas Joys - 1945

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You may have this beautiful diary as a Christmas gift from the Victory Tithers' League and the Bible Meditation League if you will simply fill in the coupon which appears hereon. Information will be supplied upon request as to how they may be obtained for all tithers in your church.

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That the youth of America and other nations may have a truly effective packet of Bible study material, we are happy to announce the Youths' Buddy Study Kit for use by upper grade and high school students. The Kit contains a beautiful red-marked, linen bound Gospel of John, the new quiz booklet "Let's Ask St. John," the booklet that has been a world-wide blessing "Thru John in 14 Lessons," the meditation "I am a Right Divider," and the story of "The Odd Man." A Superintendent of Schools sat in on a test session where "Let's Ask St. John" was used, and he enthusiastically exclaimed, "I learned more real Bible in these thirty minutes than I ever learned in an entire year before. I want this for every student in my schools."

Write to the Bible Meditation League for full particulars as to how Christians in cities over the nation have already applied for these kits, and how you can have them sent to every student from the 5th grade upward. It is your golden opportunity to give real JOY to the youth in your community.

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The greatest Christmas joy comes in sending the glad tidings of salvation to the uttermost parts of the earth. The Bible Meditation League is a channel for sending such joy, as it ministers through Bible classes around the world. Our armies of occupation are calling for hundreds of thousands of Bibles, Testaments, Gospels and study courses in English and in the languages of the occupied countries. From Japan come the calls; from Germany the pleading! Shall we not thus love our enemies as a real Christmas gift to our Lord?

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